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# AMERICAN Missionary Register.

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No. 7.

## Biography.

### CHARACTER AND OBITUARY OF DEBRANEE,

A FEMALE HINDOO CHRISTIAN, WHO DIED AT SERAMPORE, MARCH 17, 1824.

THE following account is extracted from the "Friend of India," Monthly Series, Number for May, 1824.

DEERANEE was the Widow of Bykanta, one of the earliest converts, whose first visit to the Missionaries at Serampore was on the 15th of June, 1805. Under date of the 9th of February, 1806, in the Periodical Accounts, we have the following notice :

"Our brother Bykanta is returned from Jessore full of joy. His wife has forsaken her father's home, to cleave to him: she declared her resolution to do so, in the presence of an officer sent by the British Magistrate to her father's: the particulars of this affair are quite interesting. She is about nineteen, and has an infant son."

While her husband lived, she acted with a constancy and assiduity of affection worthy of this decision. For sixteen years she had been a Member of the Church, and adorned the doctrine of her Lord and Saviour. She had been a widow for seven years; during the whole of which time she possessed such strong confidence in God, as never to despond in any affliction. When any of her relatives were ill, and she was asked if she was not concerned about them, she would say, "What will my concern avail? God cares for them, and therefore there is no need for me to distract myself." If she found any one in deep sorrow for some loss, she would reprove them by saying, "You act very unwisely: it is our duty, in all our trials, to look to God, and bless Him. He is Almighty and Omnipresent, and therefore knows all our sorrows." By such conduct, she eminently fulfilled the Scriptural exhortation, *Be anxious for nothing*, without being at all chargeable with apathy or selfishness.

she went to reside with two other widows, who were Members of the Church. From that time to her death, she lived in the greatest love and peace with them. She was a constant attender on the Means of Grace, when in health; and took much pleasure in attending the Sabbath School, where she would take her turn with the rest of the Sisters in offering up a short prayer. She appeared anxious to read; and, at night, with the assistance of her son, a boy of eight years of age, would read over her lesson. She very earnestly desired, also, that her daughters might be able to read the Scriptures.

She was ill a whole year. When medicine was administered, she always took it, saying, "The Lord will do with me as he thinks best. My body is ill indeed, but my soul is in health."

About this time, her son-in-law called to see her; and, finding her very ill, asked her what she thought of herself: she replied, "All my hope is placed on my Saviour Jesus Christ. I know that this is a deceitful world. It is fast passing away, and we are all dying; but blessed is the soul whose sins Jesus has blotted out." When her son-in-law prayed with her, she appeared to be melted in sorrow. When he had finished, he tried to comfort her.—She begged him not to grieve about her; "for," said she, "if it be the will of God to take me out of this thorny world, all I pray for is, that He may prepare me for my departure. May the Lord bless you for ever with the light of his countenance. Oh rely on Him."

Her illness being of long continuance, her Christian Brethren and Sisters had many opportunities of conversing with her; and, at all times, her conversations were so satisfactory, that many were led to say that God was very gracious to her, and



blessed her with the consolations of His Holy Spirit. Her disorder, at last, rapidly increased, and medicines were of little use.

One night, her youngest son-in-law calling to see her, inquired if she were happy in mind. "Yes," she answered: "I have nothing to fear, for I have obtained salvation through Christ. He died on the Cross for my sins; and God, through His Son, has wiped off the debt that was accumulated through my iniquities. I have peace. The sufferings, that I endure from my decaying body, are not worthy to be called sufferings, when compared with what Christ endured for a guilty world.

Her youngest daughter had lived with her for some time; and, whenever she was free from pain, she would converse with her children on the subject of religion, and beg them to fear God and walk in His ways.

Her disease was very distressing; yet, notwithstanding all her sufferings, no impatient word was heard to escape her lips. Often, when her friends expressed their astonishment at this, she would say, "No one can participate in my pains, and therefore it is best for me to suffer them patiently. My body alone suffers—not my mind."

Several of the members of the Mission Family called to see her, at different times; and invariably found her happy, and steadfast in her hope. Seeing her end fast approaching, her friends watched by her bed day and night, and spent the greatest part of the time in singing, reading, and prayer. Though very weak, she always listened with attention; and, when able, would join them in singing. Sometimes she would say, "Lord, have mercy on me speedily."—When too weak to speak so as to be understood, still, from the posture in which she was seen, and the moving of her lips, she appeared to be frequently in prayer.

Two or three days previously to her death, she had her children collected round her bed; and, desiring them to love and serve God, and to dwell in peace with one another, she commended them to God in a short prayer. Her strength now failed; and all that she could do, in answer to any questions which were put to her, was to make some sign with her hands. At one time, particularly, when asked if she prayed, she pointed to her breast, implying that she prayed inwardly.

Thus lived and died Debranee. She was born a Heathen; but, through the grace of God, she died leaving a good testimony that she had passed from death unto life, and that she is now in possession of a never-fading crown of glory.

## BIOGRAPHICAL SKETCH OF MRS.

MARTHA MUNDY,

*Wife of Rev. George Mundy, Missionary at Chinsurah, in India.*

[From the Bengal Missionary Chronicle.]

*Her early piety.*

DIED, at Chinsurah, on the 30th of July, Martha, wife of the Rev. G. Mundy. She was the daughter of pious parents; and appears to have been from her infancy the subject of religious impressions. She had a distinct recollection of emotions of a religious nature having been produced in her mind as early as the age of three years, and of the peculiar pleasure which at that tender age, she felt in hipping that beautiful hymn of Newton's,

"Come my soul, thy suit prepare,  
Jesus loves to answer prayer;  
He himself has bid thee pray,  
Therefore will not say thee nay."

Mrs. Mundy's mother, who was converted to God a few months previous to the birth of her child, in imparting instruction to her infant, pursued a line of conduct which is worthy of universal imitation.—Before the child was introduced into this sinful world, its spiritual life had been, with its mother, the subject of many prayers; which prayers there is reason to believe were heard and answered. From the age of three years, her mother, more deeply to impress the mind of her child with the awful majesty of God, constantly retired with her into secret, and there unfolded to her the mystery of redemption; urged upon her the importance of giving the morning of her days to his service; and then, causing her to kneel by her side, would pour out her soul in prayer that God would bless the instructions imparted, and make the child a subject of renewing grace.

These private exhortations and prayers, as may be naturally supposed, produced the most beneficial effects on Mrs. Mundy's mind. She remembered having been deeply impressed by them: and was led thereby to feel the natural depravity of her heart, and to see the dangerous state she was in. This caused her frequently to weep, and led her to earnest prayer. Timidity, however, prevented her from unburdening her mind to her friends, and for many years, the strivings of the Spirit, and the secret workings of her mind, were confined in her own bosom; and, unknown to her most intimate friends, she had been led by the hand of God into the valley of humiliation, had experienced the bitterness of being estranged from him, and, like the Psalmist, had made

her bed to swim with her tears, because she had not kept his law.

So deep were these convictions, and so earnestly did she desire to experience the regenerating influences of the Holy Spirit, that she never went to the house of God, without first imploring that the sermon to be preached might be made the means of her conversion; and on returning, finding the natural dispositions of her mind not subdued to the extent desired, she would retire into secret, and weep at the foot of the Cross. The 51st Psalm, on these occasions, was repeatedly perused, and turned into prayer. She identified her circumstances with those of David; and while she acknowledged her transgression, and declared that her sin was ever before her, she implored that she might be cleansed from her iniquities, and be made whiter than snow.

It was not, however, until she was 13 years of age, that a decided turn was given to her religious character; this was effected by hearing read the experience of a Missionary. It is remarkable that this was the experience of her brother-in-law, the Rev. W. Reeve, of Bellary, a circumstance which she did not know until she became a member of that Mission. It would probably be incorrect to consider this as the period of her conversion. Her holy and heavenly deportment was the surest evidence of that change which has now brightened into glory.

*Her services under the patronage of the Society.*

Mrs. M—, under the patronage of the London Missionary Society, left England for India, when she was 18 years of age, and joined the family of her brother and sister at Bellary, where she entered, with the greatest ardour, into Missionary work, and considered no sacrifice too great, and no fatigue too much to be endured, so that she might win souls to Jesus. Owing to the indisposition of her sister, the whole of the domestic concerns of their family devolved upon her, together with those of the family of the Rev. Mr. Hand's, who in a letter addressed to her afflicted partner since her decease, thus speaks concerning her:—"She was very much beloved at Bellary, but perhaps by none more than myself. I loved her for her eminent piety, humble and amiable disposition, and especially for her kind attentions to my dear motherless children, and I cannot tell you how much I was affected, when I read in the papers a few days ago, an account of her death."

To the labours above stated, she added the charge of a small boarding-school, the profits of which were devoted to the support of the native schools connected with

the Mission. Her leisure was occupied in studying the Canarese language, in which she made considerable proficiency; in storing her mind with heavenly truths, and in private devotion, to which she devoted a large portion of her time.

While residing there, she gave the most decided proof of her attachment to the cause of Missions. Bellary is a military station, and has likewise a civil establishment, and she there had various opportunities of settling herself in life, where both piety and worldly affluence presented themselves to view. But she had set her heart on Missionary work, and persevered in her determination either to share with such a partner the trials of his arduous labour, or to remain in single life.

She arrived at Chinsurah in March, 1821, and immediately commenced the study of the Bengalee language, which she acquired to a considerable extent. The deplorable state of the native females affected her heart, and caused her to adopt such measures as appeared most likely to benefit their condition. She, therefore, in connexion with Mrs. Townley, opened a school for the instruction of native female children, in which there are some who can now read tolerably well; and to this school three others have lately been added, one of which contains upwards of 60 girls; and frequently has her heart bounded with love and gratitude to God, when she has heard these neglected infants singing the Saviour's praise, and repeating those lessons which were able to make them wise unto salvation. She also directed her attention to the education of a few young ladies in the settlement, who can bear testimony with how much affection and concern she sought their welfare.

"She watched and wept, she pray'd and felt for all;

And, as a bird each fond endearment tries,  
To tempt its new-fledged offspring to the skies;  
She tried each art, reproved each dull delay,  
Allur'd to brighter worlds, and led the way."

*The excellence of her Religious Character.*

Her religion consisted not in name only, but in power and in the demonstration of the Spirit. Amidst the various duties which devolved upon her, she always redeemed time for secret devotion. For the purpose of preventing these devotions from degenerating into mere formality, she had formed a resolution that she would not rise from her knees, or discontinue the act of prayer, until her heart was engaged, and she enjoyed communion with God in the exercise. And speaking to her partner on the subject only a few days previous to her death, she said she had been enabled in general to adhere to this resolution, and had always enjoyed the blessing she sought af-



ter; and he can testify that she always returned from her closet, like Moses from the mount, with a heavenly glow upon her countenance, and evident marks of her whole soul having been with God.

The habitual spirituality of her mind was testified by the heavenliness of her conversation.—Religion was the delightful subject on which she always appeared most at home; but perhaps what shone most in her Christian character was her deep humility. This she had indeed put on as a robe, and had learned to esteem others better than herself; and it was only the day before her death that she was lamenting her uselessness in the Mission, and almost regretting, *on this account*, that she had ever entered on the work.

#### *Her Illness and Death.*

On the 25th of July, she was attacked with the epidemic fever, which had raged throughout Calcutta, and had now penetrated the districts round about. This brought on, it is supposed, a premature birth; and on the evening of the 29th she was safely delivered of a little boy, who still survives its mother, and who though deprived of the affectionate regard of such a parent, experiences maternal attention from one of her sisters in the same Mission. Soon after this event, the hearts of her family and friends were filled with joy in the prospect of her speedy recovery—they united in their thanksgivings to God, and fondly anticipated a continuance of their joy. But, alas! soon they had to exclaim, "Verily thou art a God that hideth thyself."—

The song of rejoicing was exchanged for the voice of weeping. The anticipations of gladness gave place to the corrodings of grief—and the beating of grateful hearts was paralyzed by cold despair. Within two hours after her delivery, death spread its awful gloom over the house; and the dear departed calmly announced her hour to be at hand. The acuteness of her pain rendered conversation impossible; but it was evident, from the few expressions which dropped from her lips, that a holy peace reigned in her soul. She manifested an entire submission to the will of her heavenly Father, and no rising doubt obscured her view of that celestial country on which she was about to enter. In the midst of the distressing scene, her afflicted partner said to her, "Oh! my dear, my dear Martha, you are going to leave me, what shall I do?" "God," she replied, (in great pain) "will take care of you." Some time after, he said, "My dear, do you know where you are going?—is Jesus precious to you now?—do you feel his presence?"—She answered, "Yes." The same or similar questions were afterward repeated, to which she uniformly gave the most satisfactory answers. When very near her end, her husband said, "My dear, do you know where you are?—are you sensible of your state?"—She opened her eyes, but could not speak; he then said, "If you are sensible of your state, and feel perfectly happy, then make me a sign if you are unable to speak."—She then raised her hand, and as it fell, said with much emphasis, "*there,*" (and surviving the birth of her infant only seven hours) shortly after slept in Jesus.

## BRIEF VIEW OF THE MISSIONS.

### UNDER THE DIRECTION OF

## THE UNITED FOREIGN MISSIONARY SOCIETY.

### HOME DEPARTMENT.

#### *Executive Committee.*

Rev. John Knox, D.D. Rev. Joseph M'Elroy, Rev. James C. Crane, Mr. Zechariah Lewis, Mr. Moses Allen, Mr. Abijah Fisher, Mr. S. E. Morse.

Rev. John Knox, *Foreign Secretary.* Rev. James C. Crane, *Dom. Sec.* Mr. Moses Allen, *Treasurer.*

The executive business of the Society is transacted at the Missionary Rooms, No. 3 Cedar-Street, New-York. The Rooms are open daily during the regular hours of business.

The Executive Committee meet at the Missionary Rooms on every Monday morning; and the Board of Managers at the same place, in the afternoon of the second Monday of every month.

### MISSIONARY ESTABLISHMENTS.

The Society has established Missions among the Osages of the Arkansas—among the Osages of the Missouri—at Tuscarora, Seneca, and Cataraugus, on the Western borders of the State of New-York—at Fort



Gratiot, and Mackinaw, in the Michigan Territory—and among the American Emigrants in the Island of Hayti.

### I. MISSION AMONG THE OSAGES OF THE ARKANSAS.

This Mission has two Stations—Union and Hopefield.

UNION.—Commenced in 1820.—Situating on the West Bank of Grand River, about twenty-five miles north of its entrance into the Arkansas and the Mississippi.

Rev. William F. Vaill, *Missionary*; Marcus Palmer, *Physician and Surgeon*; and Messrs. Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries, Farmers, and Mechanics*. There is a school at this station of twenty-one Indian children, who live in the Mission Family.

HOPEFIELD.—Commenced in December, 1823.—Situating about four miles from Union.

Rev. Wm. B. Montgomery, *Missionary*; and C. Requa, *Assistant Missionary and Superintendent of Secular Concerns*. There are here eleven Indian families, each occupying a log-building, and cultivating a small farm; and all attentive to religious instruction, and acquiring the habits and customs of civilized life.

### II. MISSION AMONG THE OSAGES OF THE MISSOURI.

This Mission has also two Stations.—Harmony and Ne-o-sho.

HARMONY.—Commenced 1821.—Situating on the North Bank of the Marias de Cein, about six miles above its entrance into the Osage River, and about eighty miles Southwest of Fort Osage.

Rev. Nathaniel B. Dodge, *Missionary*; Mr. William Belcher, *Physician and Surgeon*; and Messrs. Daniel H. Austin, Samuel Newton, Otis Sprague, and Amasa Jones, *Assistant Missionaries, Teachers, Farmers, and Mechanics*. At this station there is a school of thirty-eight Indian children, living in the Family.

NE-O-SHO.—Commenced in September, 1824.—Situating on a river of that name, and about eighty miles southwest of Harmony.

Rev. Benton Pixley, *Missionary*; and Samuel B. Bright, *Assistant Missionary and Farmer*.

### III. TUSCARORA MISSION.

This Mission, having been under the care of the New-York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society, in Jan. 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara County, New-York.

At this station we have a Church of twenty-one Indian members. The Rev. James C. Crane having resigned the charge of this Mission, the vacancy is temporarily filled by the Rev. Mr. Smith of Lewiston.

### IV. SENECA MISSION.

Commenced by the New-York Missionary Society, in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, *Missionary*. A very interesting and promising school, of thirty Indian children, was removed from this station, in February, 1824, under a law of the State. An unsuccessful application was immediately made to the Legislature, then in Session, for its restoration. Another application at the late Session, was so far successful, that there is reason to hope that both Teachers and pupils will soon be permitted to return to the Missionary Buildings. The Missionary has continued to preach to the adult Indians on the Sabbath; and, since the dispersion of the school, two have been added to his little church, which now embraces six Indian members.

### V. CATARAUGUS MISSION.

Commenced in 1822.—Situating a few miles from the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, *Superintendent*, and Messrs. Gilman Clark, and H. Bradley, *Assistant Missionaries*. We have here a school of seventy Indian children, living in the Family.

### VI. FORT GRATIOT MISSION.

Commenced by the Northern Missionary Society, in 1822, and transferred to the United Foreign Missionary Society, in September, 1823.—Situating on the River St. Clair, about one mile below the outlet of Lake Huron.

This Mission was suspended last Spring,

with the view of a removal to a more eligible situation in the Michigan Territory. Two of the Indian youth were sent to the Foreign Mission School, at Cornwall, in Connecticut. Most of the other scholars, together with their female teacher, were transferred to the Mackinaw Station; and Mr. John S. Hudson, *Superintendent*, is now occupied as an Agent, in the service of the Board.

#### VII. MACKINAW MISSION.

Commenced in October, 1823.—Situated on the Island of Michilimackinack, within the limits of the Michigan Territory.

Rev. William M. Ferry, *Missionary*, and Martin Heydenburk, *Assistant Missionary*. The school at this Station embraces one hundred and two children. Many more have been offered, but were rejected for want of room. The Missionary writes, that the field of labour and of usefulness, at this Station, may be "just as wide as the most extended charities and active exertions of the Church please to make it."

#### VIII. HAYTIAN MISSION.

Commenced in October, 1824, among the American Emigrants in the Island of Hayti.

Rev. Benjamin F. Hughes, *Superintendent*, and Rev. William G. Pennington, *Assistant Missionary*. It is computed, that more than five thousand coloured people have already sailed for that Island, and these Missionaries have been sent out, not only to preach to Emigrants, but also to advise and aid in forming schools for the literary and religious instruction of their children.

Most of the Missionaries have wives; and at the various Stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

The Board of Managers have under their care, and dependent on their funds for support, eight Missions, embracing fifty-five male and female Missionaries, and two hundred and thirty-seven Indian children and youth, including six Beneficiaries at the Foreign Mission School in Connecticut.

### Reports of Societies.

#### AMERICAN BAPTIST MISSIONS.

The Board of Managers of the General Convention of the Baptist Denomination in the United States, held their annual meeting in the city of Washington, on the 27th of April. From the reports of committees presented to the Board, and from the letters of the missionaries, published in the last number of the *Latter Day Luminary*, we have prepared the following summary view of the missions supported by the American Baptist churches.

##### *Burman Mission.*

The missionaries attached to this mission are, the Rev. Adoniram Judson, D.D., Mrs. Ann H. Judson, and the Rev. Jonathan D. Price, M.D., at Ava; Rev. George H. Hough, Rev. Jonathan Wade, and Mrs. Deborah S. Wade, at Rangoon; besides a native convert, named Moungh Shwaba, employed as a copyist.

The missionaries at Rangoon, as our readers well know, have been exposed to severe sufferings in consequence of the war between the British and Burmese. By a letter from Mr. Wade, it appears that he

and Mrs. Wade had arrived in Calcutta, partly with a desire of improving his enfeebled health, and partly because, owing to the tumult which war had created, all missionary labour was of necessity suspended. Mr. Hough and family were expected soon to follow them to Calcutta. Mr. Wade contemplates putting to the press in Calcutta, a Dictionary of the Burman language. It comprises all the words collected by Messrs. Judson, Carey, Coleman, and Hough, forming, altogether, a volume of 4 or 500 pages, 8vo. The supreme government of Bengal have offered the work so liberal a patronage, that the printing of it will occasion no expense to the mission; but, on the other hand, bring something to the funds. Mr. W. proposes printing 300 copies; government will take 100 at 10 dollars per copy; 200 copies will remain to be sold, (excepting a few for the use of the missionaries to Burmah,) and their price (\$2,000) will be consecrated to the funds of the Board.

The importance of having this work printed, says Mr. W. must be very obvious; without it, every missionary is obliged to spend near three months in copying a dic-

tionary before he can pursue the study of the language, which, besides the immense labour, is so much time thrown away. To furnish every missionary with a Burman Dictionary, free of expense and labour, and to furnish at the same time the means of adding near 2000 dollars to the funds of the mission, I thought too liberal an offer to be rejected. I have engaged in the work, because there is no one else here at present to attempt it. It is properly the business of Dr. Judson; but, alas! I fear his labours upon earth are ended.

From Ava, the residence of Drs. Judson and Price, no recent information has been received. The unsettled state of the country has, most probably, prevented communication. "We have our fears," say the committee, "that imprisonment, and perhaps martyrdom, may have been the lot of our excellent brethren, and our much valued sister, Mrs. Judson; and yet the appearance of the Lord in the hour of distress in Rangoon, and the assurance that he is ever attentive to the prayers of his children, inspire the hope that they yet live to praise His name, who alone doeth wonders, and whose mercy endureth for ever."

#### *African Mission.*

Lot Carey, a coloured preacher, is stationed at Monrovia, the principal settlement in the new colony of Liberia. From letters recently received, it appears that his prospects are truly animating. The natives in the vicinity of Liberia have laid aside the spirit of hostility, and have become convinced that the colonists are their sincere and disinterested friends. Mr. C. states that he has baptized several of the Africans, and that preparations are making at Monrovia, for putting up a Baptist meeting house. He has also opened a small school, for the instruction of the children of the natives, and has received ample demonstrations of their respect and attachment.

#### *Carey Station.*

This station is in the country of the Pottowattomie Indians, in Michigan Territory, on the river St. Joseph, twenty-five miles from Lake Michigan. Rev. Isaac M'Coy, Superintendent and Preacher; Johnston Lykins, Assistant Missionary and Teacher; Wm. Polke, Teacher; Mrs. M'Coy, Mrs. Polke, and Miss Fanny Goodridge, Assistants and teachers.

About a year since, the missionaries at this station were suffering for the want of the necessities of life. For the purpose of relieving them the Board directed Mr. M'Coy to proceed on a missionary tour and solicit assistance. From his report recently made to the Board, it appears that he collected \$2746, of which \$1640 was in cash.

By a report rendered to the Secretary of War it appears that the property of the Station is valued at \$10,255.

The whole number of pupils in the school, according to the last information, is sixty-six. They live together, eat at one common table, and exhibit cheering proof of intellectual and moral improvement.—Mr. M'Coy observes, "Two of them, one of whom was entirely unacquainted with the English language when taken into our family, are now our interpreters, and are capable of interpreting, even a religious discourse, much to our satisfaction."

On week-days a bugle is sounded each morning at 4 o'clock. After reading the Scriptures and prayers, and breakfasting before daylight, the day is spent in alternate attention to the duties of the school, and to useful arts; the girls being employed in knitting, sewing, spinning, &c., and the boys in the field, or at some mechanical employment. Each Lord's day, Mr. M'Coy preaches in the morning at the mission house, in English; which language the children begin well to understand. In the afternoon, he visits adjacent villages, and with the aid of interpreters, teaches the natives the way to heaven. On the evening of the day, he collects the Indian children around him, instructs them, catechises them, prays with them; and such is the importunity of these young natives of the forest to learn the way of salvation, that by their inquiries they frequently keep him up until a late hour.

"All the friends of Zion," say the Committee, "will devoutly bless God for his converting grace, manifested at this station during the last year. A gracious revival has broken forth, which at the last date remained unabated. Twenty have been baptized as the fruit of this revival; eight of them white men in the employ of the mission; one old Pottowattomie woman, and eleven of the Indian scholars. A chief of some distinction has professed his faith in the Lord Jesus. He intends, after a short absence, to visit and instruct his relatives, and with a view of inviting them to be present on the occasion, to return and submit to the ordinance of Christian baptism."

#### *Valley Towns Station.*

This station is among the Cherokee Indians, in the south-eastern part of Tennessee. Rev. Evan Jones is the Superintendent and Preacher; Mr. James Wafford, Interpreter; Mrs. — Jones, Miss Elizabeth Jones, and Miss Mary Lewis, Assistants and Teachers.

The school at this station consists usually of 50 pupils; and every year several young people are sent out from this institution, whose minds are in a good degree



cultivated. A very perceptible change in the character and condition of the Indians has already been effected. "If we look back a few years," say the missionaries, "and compare the state of the Indians then with their present condition, we have cause for gratitude to God, for the great things which he has done among them, both in his providence and grace. Then, one thick, impenetrable cloud of darkness pervaded this part of the nation, without a single ray to cheer the gloomy prospect. Poverty, and vice, and wretchedness every where met the eye, and every attempt to meliorate their condition was viewed, by them, with a suspicious eye. But now, their temporal circumstances are greatly improved. Salutary laws are annually enacted, and their influence on society is very pleasing to every friend of mankind. But that which calls for the highest gratitude is, that a seed of grace is sown in the land, and that it is extending its peaceful influence. We have reason to believe that the effects of the religious establishments in this nation are felt, in some degree, beyond the Indian boundary. On the first Sabbath in this month, a young white woman was added to our little church; her brother is also awakened to a sense of his lost state: and on Sunday next, we expect Wasadi, a full Indian, to present himself for baptism; his conduct has been exemplary, and his experience satisfactory, for more than a year. There are some others who express a concern for their souls, on whose hearts we hope the Holy Spirit is commencing a work of grace."

The missionaries are desirous of multiplying their schools. They point out several places, where the Indians are very anxious to have schools established, and would contribute liberally for the support of teachers.

#### *Tinsewatte School.*

This school is established among the Cherokees, on Hightower river, in Tennessee. Mr. O'Bryan is the Teacher. It has 16 children, and the prospects of increase are encouraging.

#### *Withington Station.*

This is among the Creek Indians, on the western border of Georgia. Rev. Lee Compere is the superintendent and preacher, Mr. — Simus, and Miss — Compere, teachers.

The school affairs of the mission are in a prosperous state. The school contains 42 steady scholars, who improve much beyond the expectation of the missionaries. More than half the number are reading in the New Testament, about as many have learned to write, and three can cipher in

long division. The prospects of this mission are very deeply affected by the late treaty of the Creeks, in which they surrendered their country to the U. S. Government. The part of the tribe in the neighbourhood of Withington have not yet sold their lands, but it is highly probable that they will sell this spring, and go with their brethren. In this case, a question of some consequence arises: Will the mission go with the nation?

On this subject the Board have passed the following resolutions:

1. That the committee in the southern section of the Union be authorized to exercise their discretion, as to the removal of the Withington mission, when the Creek Indians shall be removed from Georgia.
2. That the committee be requested to secure to the Convention, if possible, the benefit of the improvements at Withington, when the Indians shall remove, in order that it may be applied to the use of the mission, wherever it may be located.

#### *Tonnawanda School.*

This school is among the Seneca Indians, near the village of Tonnawanda, on lands belonging to the Holland Purchase Company, Genesee county, New-York. Mr. Abel Bingham, teacher, assisted by Mrs. Bingham and Miss Sophronia Lyncon.

The school is accomplishing some good, and the U. S. Government pay \$300 a year towards its support, and the Board have added another \$100, for the encouragement of their brethren.

### LONDON RELIGIOUS TRACT SOCIETY.

This Society held its Twenty-sixth Anniversary Meeting at the City of London Tavern, on Friday, the 13th of May. "After an elegant breakfast," says the British Press, "the company adjourned to the ball-room, which was completely filled, there being upwards of 1200 persons present, and nearly half as many were turned away from the door for want of room." Among the speakers who addressed the meeting, were the Rev. Dr. Morrison, the Rev. T. Mortimer, the Rev. Sereno E. Dwight, of Boston, the Rev. Mr. Reeve, from Bellary, and the Rev. E. Bickersteth, Secretary of the Church Missionary Society. By the politeness of an esteemed friend we have received a copy of the report which was read to the meeting. From this document it appears that the Society has circulated during the past year



more than TEN MILLIONS FIVE HUNDRED THOUSAND Tracts and books, making the total issues since the establishment of the Society, more than SEVENTY MILLIONS; without including the Tracts which have been published at the expense of the Society in foreign countries. The number of Subscribers to the institution is now greater than at any former period. The gratuitous issues and money grants to Foreign Societies during the year, together with the loss on Hawkers' Tracts amounted to 2695*l.* being an increase of gratuitous issues beyond that of the preceding year of 375*l.* The following abstract of the Report will show the extent of the Society's operations in all parts of the globe.

#### *China.*

As the living teachers of Christianity are not permitted to visit China, the only method of making an impression upon this vast empire is through the medium of Tracts and Bibles, distributed among the Chinese, who in great numbers reside at Malacca, Singapore, and other European settlements, and maintain a constant intercourse with their own country. This method has been adopted, and it has been attended with the happiest success.

Numerous copies of the Chinese Scriptures and Tracts have been lately put in circulation; as many as 4000 of the latter within a period of four months. At the celebration of a Chinese festival, the Missionaries were invited into the principal temple, by the respectable residents of that nation at Malacca, and were permitted to give their Chinese books to every one of the assembly who could read; the priests alone refused to receive them.

The Rev. D. Collie, of Malacca, has communicated to the Society the pleasing intelligence of the publication of Broad Sheets in the Chinese language. He states, "We have sometimes the pleasure of seeing these Sheets pasted up in the houses of the Chinese. Since we commenced distributing them, four Chinese, from one of the villages, have applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian Religion."

At Singapore, to which place the Chinese College has been removed, Dr. Morrison has, at his own expense, erected a bookseller's shop, with a School-Room adjoining, where the Chinese version of the Scrip-

tures, and Religious Tracts, will be exhibited for sale.

A letter to Dr. Morrison says:—"It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by government vessels, belonging to that country, nearly 3000 volumes of Chinese books. They were eagerly read by the Cochin-Chinese, and many of their great men came to the College with a great body of servants, and requested books. As a proof that the books sent to that country, when you were here, have been read, and understood by them, they had copied the names of many of them, and brought them to us in order that they might be supplied with books of the same kind. Many hundred copies have gone from hence since you left us, and there appears an increasing desire, by all classes, to obtain our books. Our weekly Tract is continued, and is much sought after by the Chinese."

In consequence of this animating intelligence, the Committee placed 300*l.* at the disposal of Dr. Morrison and the missionaries at Malacca. They also voted to devote all the profits of a little periodical work, entitled "The Child's Companion," which is published by the Society, and extensively circulated in Great Britain, to the circulation of Tracts in China and the East. The profits of this work during the past year amounted to 200*l.*

#### *Hindoostan.*

*Calcutta.*—A Religious Tract Society, supported by various denominations of Christians, has been established during the past year at Calcutta, with very encouraging prospects of usefulness.

The Secretary writes—"Had we funds, we could do much in the circulation of Tracts, new fields are opening before us daily. Pious officers and gentlemen, in the Upper Provinces, when they leave Calcutta for their destinations, wish to furnish themselves with Tracts. As an instance I can state, that a military conductor has distributed, in a few months, 4000 Tracts, and requests more. Many others are employed the whole year in circulating these heralds of salvation.

The Committee, highly approving the consolidation of the efforts of all the Missionaries in that part of India, have voted 200 reams of paper, and 40,000 English Tracts to this new Society.

It appears that the missionaries at Calcutta have circulated 170,000 Tracts in the

English, Bengalee, and Hindoostanee languages. A missionary in connexion with the Baptist Society, in India, writes,—“I cannot conclude without telling you, that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons all evidently seeking the way of salvation. They were first roused to a sense of their condition by a Tract left at the house of a neighbour, which he threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it, and carried it home. They read it, and came for more: I gave them the Four Gospels, and hope that time will show the Tract has not been read in vain.”

*Madras.*—The Madras Society is very active in the distribution of Tracts. The committee have granted to this Society 50 reams of printing paper, and 12,000 English Tracts. The field of its operations is great.—“We have,” says Mr. Loveless, “an extensive population, increasing prospects of usefulness, and this in four languages, viz. English, Tamul, Teloo-goo, and Hindoostanee; in all of which the Gospel may be preached, Schools established, Tracts printed and circulated, and the Sacred Scriptures extensively distributed.”

*Nagercoil.*—The members of the Society at this place are *native Hindoos*, and the institution possesses peculiar interest from this circumstance. Six Tracts have been published in Tamul by this Society.

*Bellary.*—More than 15,000 Tracts, English and native, have been distributed from this place during the past year, and with the most gratifying effects.

*Bombay.*—The *American Missionaries* at Bombay have applied for assistance. They say—“For several years we have printed and distributed many thousand Religious Tracts, and have had the most ample evidence of their utility. We have found that the attention of this people, ignorant as they are, besotted with idolatry, and averse to argumentation and thinking, is best engaged by something short and impressive. While contemplating the spiritual wants of seven millions of people, who speak and read the Mahratta language, we most ardently desire to send abroad among them, in a concise form, those truths which are essential to salvation; and in looking around for help, our eyes have been directed to your Society. The thousands of Tracts which we have already distributed, have shown us that tens and tens of thousands more are needed, which we cannot supply for want of pecuniary means. The demand for Tracts in the Mahratta country, and the facilities for distributing them, appear to us to be almost unlimited.

In compliance with this request the committee forwarded 16 reams of paper, and

4780 Tracts; and the missionaries were authorized to draw for 30*l.* on the formation of a Tract Society at Bombay.

#### *Ceylon.*

The Wesleyan Missionaries have translated various Tracts into the languages of the Island, in Cingalese, in Tamul, and in Indo-Portuguese, and testify to the value of scriptural tracts, for distribution in places where the Christian Missionary cannot gain access. In Ceylon there is a numerous class of nominal Christians, who, as to all mental and religious culture, are as really destitute as the Heathens themselves; they are descendants of the Portuguese, who formerly had possession of the island. Several valuable works have been published for their benefit, which have been sought for, and read with avidity. The committee have sent 3000 English Tracts and a further grant of paper to aid the Wesleyan Brethren.

The missionaries in Ceylon have recently made great efforts for the education of the young, and there are now more than 10,000 native children receiving Christian instruction in that Island. To avail themselves of the facilities thus afforded for the circulation of divine truth by means of Tracts, the committee have authorized the translation and publication of a Bible Catechism, and of Janeway's Token for Children. Mr. Newstead, who is stationed in this island, says:

I have distributed many thousands of scriptural Tracts, in six or seven different languages, and have had the happiness of hearing, on the shores of Ceylon, and in the very heart of the Kandian provinces, these sacred instructors taking place of the vain and polluting stories of heathenism, and the Holy Scriptures themselves chanted at the cottage doors in the evening, instead of the songs of Budhu.”

#### *Australasia.*

The *Australasian Religious Tract Society* continues in active operation. His Excellency Major-general Sir Thomas Brisbane, the Governor of New South Wales, together with his lady, are the highest subscribers to the Institution, and have been the largest purchasers from its depository: 50*l.* have been remitted from this Society.

Various grants have been made to friends, sailing for New South Wales, and also for the use of different convict-ships: and to friends proceeding to Van Dieman's Land. In the latter place a Religious Tract Society has been recently formed.

#### *South Seas.*

George Bennet, Esq. one of the Deputa-



tion from the London Missionary Society, communicates the pleasing information that at Matavai a Religious Tract has been written and printed in Taheitan; it is called "*Parau Taitoito*," a *Word of Warning*, or "*The Warning Voice*," and has been widely circulated among both children and adults.

#### *Africa.*

About 12,000 English and Dutch Tracts have been sent during the past year to missionaries stationed in different parts of South Africa; and on the application of the Church Missionary Society 6,500 books were granted to the missionaries at Sierra Leone.

*Mauritius, or Isle of France.*—A Tract Society has been established at this place, and a supply of 9000 French and English Tracts have been forwarded to the new Society.

#### *South America.*

It is less than two years since the Society commenced its operations in this interesting portion of the globe. During the past year, by the assistance of some Spaniards of piety and of literary attainments, 12 Spanish Tracts have been added to the Society's catalogue, and several others are in a course of publication. The Rev. Geo. Burder, author of the *Village Sermons*, has been at the expense of translating twelve of those excellent discourses into the Spanish language, and the committee feeling the importance of their permanent and extensive circulation, have defrayed the charge of stereotype plates. "*Leslie on Deism*," has also been translated for circulation in that part of the globe, with a view to counteract the evil tendency of infidel books, large numbers of which have been recently sent thither.

More than 82,000 Spanish Tracts have been forwarded to *Lima, Carthage, Valparaiso, Buenos Ayres, Chili, Cuba, the Bahamas, and Mexico*, and more than 24,000, placed at the disposal of the Liverpool Tract Society, have been forwarded from that city to different ports of the South American continent. In these grants and in the Spanish translations more than 300*l.* have been expended. To this object the committee have devoted the profits of the

"Tract Magazine," amounting to the sum of 150*l.*

#### *West Indies.*

More than 8,000 Tracts and Books have been forwarded to the West Indies; of this number 2,150 were sent to Mr. Dawes at Antigua, and 3,000 to the missionaries of the United Brethren at St. Kitts.

#### *British America.*

Under this head the committee state that they have sent 13,000 Tracts and Books to Newfoundland; 22,000 to Halifax; 11,600 to Guysborough, and 17,000 to Niagara, besides a large quantity purchased by the Society at Niagara. New Tract Societies have been formed during the past year at Quebec and Halifax, at St. Johns in New-Brunswick, and at Kingston, in Upper Canada.

#### *Europe.*

*Russia.*—To Archangel, 4300 Tracts have been sent, and to Riga, 3000.

*Poland.*—To the missionaries in Poland, the Committee have granted 5,600 English Tracts, beside German and French Tracts to the value of 30*l.* They have also agreed to defray part of the expense of printing a series of Tracts in the Polish language.

*Prussia.*—The Committee have engaged to pay the expense of translating and printing six new Tracts for distribution in the Grand Duchy of Berg.

*Darmstadt.*—The revered and indefatigable Dr. Leander Van Ess continues his valuable labours. He has been actively engaged in the circulation of some Tracts written by himself, in support of the universal dissemination of the word of God. On this subject the Committee felt the call for assistance so important that they placed 100*l.* at his disposal.

*Hamburg.*—The Hamburg Society has circulated during the past year more than 35,000 Tracts. The Committee have forwarded to this Society 1000 Dutch Tracts, and 1000 Danish Tracts, for the use of sailors, and have authorized the Society to print an edition of 5000 of the abridged *Bible Catechism* in German, at the expense of the London Institution. This important work has been completed.

*France.*—On the application of a friend in the south of France, the Committee authorized him to print an edition of 5000 Hymn Books, for the use of the children of Sunday and other schools.

The *Paris Tract Society* have circulated during the past year 80,000 Tracts.

"To Mr. Malan," the Committee say, "we feel an increased fraternal affection for his continued labours in the cause in which our Society is engaged. During the past year, translations of several interesting

pieces written by him, have been added to your publications. He has experienced 'that the offence of the Cross has not ceased;' but though he has been persecuted, 'he has never been forsaken.' He has preached through the medium of his little works, in the cities and villages of Britain and elsewhere, the truths that are despised in his own city. He has thus been the instrument of leading sinners to look to the Saviour for the pardon of their sins."

*Spain.*—Spanish Tracts, to the number of 5000 have been forwarded to Gibraltar, Bayonne, and Minorca.

*Malta and Greece.*—Twenty-three excellent Tracts, in Modern Greek, and thirteen in Italian, have been printed at the press of the American Missionaries at Malta. The Greek Tracts have been extensively disseminated in the Ionian Isles, and various parts of Greece; and there were increased calls for further supplies. The Committee have granted 25*l.* to the Rev. Mr. Jowett, and the American Missionaries, to be employed in translating and printing Tracts for the Christians inhabiting Syria, Palestine, and Egypt. Recent communications from Messrs. Lowndes and Wilson are very encouraging. The "Pilgrim's Progress" has been printed in Modern Greek, by the Rev. S. Wilson.

#### *Great Britain and Ireland.*

*Scotland.*—The *Edinburgh Tract Society* has circulated during the past year 400,000 Tracts and books. There are also many other active Societies and Associations in Scotland.

*Ireland.*—The *Religious Tract and Book*

*Society for Ireland* continues its efficient operations. During the past year, its sales amounted to 453,778; and 27,587 Tracts were gratuitously distributed. A taste for reading appears to increase in Ireland as education advances. The Roman Catholic priesthood have felt alarmed, and have exerted themselves to the utmost to oppose the progress of the truth, by every means in their power, from the mandates of their prelates, down to the personal exertions of the priests. The lower orders are forbidden to look into the Tracts, and neither persuasions nor menaces have been wanting to accomplish the object in view. Such opposition, although perhaps successful for a time, must ultimately prove inefficient. The Society has made to various institutions, as well as individuals, in Ireland, who are engaged in making known the great truths of the Gospel, grants amounting in the whole to nearly 70,000 Tracts.

*England.*—A single individual in *London*, whose time is occupied in visiting hospitals, prisons, and workhouses, has distributed more than 70,000 Tracts during the past year; his reports are very interesting. At the *fairs* in *London* and its vicinity, 158,000 of the Society's publications have been circulated; 14,000 have been given to spectators at the execution of criminals; 32,000 to persons found violating the Sabbath-day; 30,000 to seamen and others engaged on the river *Thames*, and to mariners proceeding to different parts of the world; 4,000 to soldiers; 16,000 to the pensioners belonging to the *Greenwich Hospital*; and 34,000 to *Hop-pickers* in *Kent* and *Sussex*.

## History of Hayti.

(Continued from page 139.)

### *Insurrection in the Western Province.*

The rebellion, hitherto chiefly confined to the northern province, soon began to break forth in the west, where the insurgents were chiefly men of colour, of whom upwards of two thousand appeared in arms in the parish of *Mirebalais*. These were joined by six hundred negro slaves, who began their operations by burning the coffee plantations in the mountains adjacent to the plain of *Cul-de-Sac*. Detachments sent against them from *Port-au-Prince*, were repulsed; and they continued to ravage and burn the country through an extent of thirty

miles. At length they approached *Port-au-Prince*, with the intention of setting it on fire; and its destruction seemed inevitable, when some of the mulatto chiefs finding that their attempts to gain over the negro slaves were not so successful as they expected, intimated that they were not averse to a reconciliation. And *M. de Jumecourt*, a planter of eminence, procured by a well-timed interposition, a treaty called the *concordat*, which was agreed upon about the eleventh of September, between the free people of colour, and the white inhabitants of *Port-au-Prince*. The chief provisions were, an amnesty for the past, and an engagement to admit in full force the nation-



al decree of the fifteenth of May.\* The general assembly, by a proclamation of the twentieth of September, declared their ratification of this agreement, and announced an intention to grant considerable indulgences towards such free people of colour as were not comprehended in it, meaning those who were born of enslaved parents. They voted at the same time the formation of certain free companies of mulattoes, wherein the men of colour of all descriptions, possessed of certain qualifications, should be allowed to serve as commissioned officers. But these concessions came too late, and the flames, only smothered, soon broke forth again with increased fury.

#### *Repeal of the Decree of the 15th of May.*

It was singular enough, that almost at the very moment when the justice and necessity of the obnoxious decree of the fifteenth of May were acknowledged, and its faithful observance promised by the colonial assembly, its repeal was actually voted by the national legislature, in the mother country, by a large majority.

No sooner was authentic information received in St. Domingo of this repeal, than every hope of concord for ever vanished. The mulattoes could not believe that the planters in the colony were ignorant of the transaction; and so great was their detestation of this supposed treachery, that they scrupled not to declare that one party or the other, themselves or the whites, must be exterminated. In this disposition, the western and southern provinces flew to arms. Port St. Louis was taken: but Port-au-Prince having been lately reinforced by some troops from Europe, the revolted were driven from the city with great slaughter, but nevertheless found means to destroy more than one-third of the city by fire.

The contest now assumed a diabolical character: each party endeavoured to excel in the infliction of cruelties. The negroes in many places joined the mulattoes. Each party seemed anxious to outdo the other in cruelty; and on both sides, whatever prisoners could be obtained, were subjected to the most barbarous executions.

#### *Abolition of Slavery decreed in France.*

Public affairs in France were now hastening to a great crisis, and predicted important changes. Since the flight and seizure of the king, in June 1791, the faction

was hourly increasing in numbers, which was soon to lay the kingdom in ruins, and bring the monarch himself to the scaffold. The Jacobin party was becoming all-powerful; and the society of *Amis des Noirs* had once more acquired an ascendancy in the legislative body. On the twenty-ninth of February, Garin de Coulon, after haranguing against the planters in general, proposed the form of a decree for abrogating that of the twenty-fourth of September, declaring a general amnesty throughout all the French colonies; and enacting, that new colonial assemblies should be formed, to transmit their sentiments not only on the subject of the internal government of the colonies, but also on the best method of effecting the abolition of negro slavery in toto. A majority could not at this time be found to vote for this proposition; but in about two months, this assembly passed the famous decree of the fourth of April, 1792, the second article of which provides that the people of colour and free negroes shall be admitted to vote in all the primary and electoral assemblies, and shall be eligible to the legislature and all places of trust.

Three civil commissioners were named for the colony of St. Domingo, and four for the islands of Martinico, Guadaloupe, St. Lucia, and Tobago, to see this decree enforced.

The said commissioners were authorized to dissolve the existing colonial assemblies; to take every measure necessary for accelerating the convocation of the primary and electoral assemblies, and therein to establish union, order, and peace.

The new commissioners nominated for St. Domingo, were Messrs. Santhonax, Polverel, and Ailhaud, and it was resolved to furnish them with a sufficient force to establish their authority, and speedily terminate the existing disturbances. Eight thousand men were carefully selected from the national guards, with officers whose principles were well known to their employers. They landed at Cape François on the thirtieth of September.

The colony was now thrown into a state of extreme terror; suspicions having arisen respecting the design afterward avowed, of declaring a general emancipation of the negro slaves, which all parties concurred in reprobating. The commissioners deemed it necessary to dissemble; and accordingly stated that their views extended no further than to see the decree of the fourth of April, in favour of the free people of colour, properly enforced; to reduce the rebellious slaves to obedience, and to settle the government of the colony on a solid foundation. The white inhabitants, however, perceived that the commis-

\* By this decree, it will be recollected, that the people of colour were invested with all the rights and privileges of French citizens, and were made eligible to seats in the Colonial Assemblies.

sioners held secret communications with the chiefs of the mulattoes in all parts of the colony, and at length, when it could be concealed no longer, the commissioners avowed themselves openly the protectors of the free negroes and mulattoes, seized the persons and effects of all who opposed their proceedings, and sent them in a state of arrest to Europe.

#### *Overtures of the Planters to the British Government.*

From the period of the revolt of the negroes in the northern province, numerous emigrations had taken place from St. Domingo to the neighbouring islands, and not less than ten thousand whites were supposed to have passed over to the continent of America. The principal planters had repaired to Great Britain, many of whom had previously applied to the king's ministers for an armament to take possession of the country for Great Britain. Their representations were at first disregarded; but at length, after the commencement of hostilities between Great Britain and France, the English ministry listened to the overtures again made to them by the planters of St. Domingo; and in 1793, M. Charmilly, one of their number, received despatches from the secretary of state to General Williamson, the governor of Jamaica, intimating the king's pleasure that he should accept the submission of those inhabitants who solicited the protection of the British government; for which purpose he was to send a sufficient force to hold possession of whatever places might be surrendered.

#### *Abolition of Slavery proclaimed in Hayti.*

The French commissioners, Santhonax and Polverel, had brought from France six thousand chosen troops; which, with the national force already in the colony, and the militia of the country, constituted a body of fourteen or fifteen thousand effective whites; and to these were joined the greatest part of the free negroes and mulattoes, besides a motley band, consisting chiefly of slaves who had deserted from their owners, and negroes collected from the jails, amounting altogether to twenty-five thousand effectives, well armed and inured to the climate. Being, however, dispersed, they were less formidable, of which the commissioners were fully sensible, and accordingly, on the first intimation of an attack from the English, they attempted to strengthen their interest by proclaiming the abolition of every species of slavery, declaring that the negroes were thenceforth to be considered as free citizens. Numbers in all parts of the colony availed themselves of this offer of liberty, and withdrawing to

the mountains, possessed themselves of the natural fastnesses in the interior. Upwards of one hundred thousand are supposed to have formed themselves in this manner into a savage republic, resembling that of the black Charaibes of St. Vincent.—In the northern province, a desperate band of revolted negroes, amounting, as it was supposed, to upwards of forty thousand, still continued in arms.

#### *Successes of the British Troops.*

The armament formed at Jamaica amounted to about eight hundred and seventy rank and file, of which the first division, consisting of six hundred and seventy-seven rank and file, under the command of Lieutenant-Colonel Whitelocke, sailed from Port Royal the 9th, and arrived at Jeremie, on the 19th of September, accompanied by Commodore Ford, in the *Europa*, and four or five frigates. The terms of capitulation having been previously adjusted, the British forces had only to take possession of the town and harbour, which was done next morning; the oaths of fidelity and allegiance being taken by the inhabitants with great apparent readiness and satisfaction. On the 22d, the fortress and harbour at Cape St. Nicholas were occupied. In the beginning of December, the parishes of Jean Rabel, St. Marc, Arcahaye, and Boucassin, surrendered on the same conditions as had been granted to Jeremie: and the example was soon followed by the inhabitants of Leogane. Nothing more was attempted till the ensuing year; when the squadron arrived off Tiburon, on the evening of the 2d of February, and after some resistance, took possession of the post.

On the 19th of February, L'Acul, an important fortress in the vicinity of Leogane, was captured by Col. Whitelocke. The British squadron now commanded the navigation of the whole of that extensive bay which forms the Bight of Leogane; and on the arrival of a large armament now daily and anxiously expected from England, Port-au-Prince was regarded as a certain conquest.

#### *Capture of Port-au-Prince.*

On the 19th of May, the expected squadron arrived in the harbour of St. Nicholas, consisting of his Majesty's ships the *Belliqueux*, the *Irresistible*, and the *Fly* sloop, having on board the 22d, 23d, and 41st regiments of infantry, under the command of General Whyte. With this force the fate of Port-au-Prince was soon decided. It was evacuated by the enemy on the 4th of June; and both the town and the shipping in the harbour were preserved from conflagration, although the republican commissioners had given orders



and made preparations for their being set on fire. The commissioners, with many of their adherents, made their escape to the mountains. In the harbour were found two-and-twenty top-sail vessels, fully laden with sugar, indigo, and coffee, of which thirteen were from three to five hundred tons burthen, and the remaining nine from one hundred and fifty to three hundred tons; besides seven thousand tons of shipping in ballast; the value of all which, at a moderate computation, could not be far short of 400,000*l.* sterling; one hundred and thirty-one pieces of cannon regularly mounted in batteries, were on the lines.

*The Commissioners return to France.*

A large booty was conveyed away by the commissioners on two hundred mules, besides which they had nearly two thousand persons in their train. Finding the people of colour possessed of the whole natural strength of the island, under the mulatto Rigaud, and a negro named Toussaint L'Ouverture, they soon after quitted the colony altogether for France, where they received from the government a sanction of their proceedings.

*Great Mortality among the British Troops.*

Immediately after the capture of the town, disease began its destructive progress among the troops. The British commanders found it necessary to strengthen the lines, and raise additional intrenchments on that side of the town which fronts the mountains; in consequence of which, the soldiers were compelled to dig the ground in the day, and to perform military duty in the night; exposed to the burning rays of the sun, and to the noxious dews and heavy rains of the climate. Most of these men had been confined six months on ship board, without fresh provisions or exercise, and hence the garrison was daily diminished and enfeebled. The French troops suffered almost as much as the British; otherwise Port-au-Prince would have been soon retaken.

The arrival of a reinforcement from the Windward Islands, on the 8th of June, contributed to the rapid increase and aggravation of their miseries. It consisted of eight flank companies belonging to the 22d, 23d, 35th, and 41st regiments, arrived at Port-au-Prince, under the command of Lieutenant-Colonel Lennox. They consisted, on their embarkation, of about seventy men each, but the aggregate number, when landed, was not quite three hundred. Upwards of one hundred of their number were buried in the deep, in the short passage between Guadaloupe and Jamaica, and one hundred and fifty more were left in a dying state at Port Royal. Such was the mortality, after their arrival, that no less

than forty officers, and upwards of six hundred rank and file met an untimely death in the short space of two months.

General Whyte, whose health was much impaired, now returned to Europe; and about the middle of September, was succeeded in the command by Brigadier-General Horneck, who possessed the requisite qualifications for such a station, but had peculiar difficulties to encounter. The only reinforcement which followed him being fifty men from Jamaica, and no other troops arriving for seven months after, he was compelled to act chiefly on the defensive. The mulattoes, under Rigaud, gained possession of Leogane, and put to death all the French planters who fell in their power.

About the end of April, 1795, the British troops were reinforced by the arrival of the 81st and 96th, and a few of the 82d regiments; but they were immediately incapacitated for action by the pestilential disease, from which many of them were never to recover. The remainder of the 82d regiment arrived in the month of August; they were attacked by the same distemper, and of nine hundred and eighty, only three hundred and fifty remained alive at the end of six weeks.

*Farther Misfortunes of the British Forces.*

Towards the close of this year, the British government having determined on a vigorous effort to revive the drooping cause in St. Domingo, despatched a reinforcement of about seven thousand troops, under the command of Brigadier-General Howe. But the voyage was stormy and disastrous; more than six months elapsed, between their departure from Cork and their arrival at the Mole of St. Nicholas; and then they were under the necessity of remaining on board the transports for several weeks. Such a force, at an early period of the war, would probably have been sufficient for the entire subjugation of the colony; but was now incompetent to maintain the ground still possessed, against the power and discipline of their adversaries.

The British force became daily more and more languid, and the spirit of the enemy more confident and enterprising. Hostilities were carried almost to the capital itself; in the immediate vicinity of which, the mulattoes displayed the greatest activity, erecting batteries and fortifying posts without the least interruption from the English, though within four miles of their head quarters.

In this situation of affairs, the British government determined on confiding the chief command to General Simcoe, an officer of great skill and long experience. He landed at St. Nicholas' Mole, in March 1797, and without loss of time, entered on

the business of his arduous commission. In the same month, the negro, Toussaint L'Ouverture, was appointed by the French government general-in-chief of the armies in St. Domingo; an appointment which, in reality, was merely an honorary sanction of the power he had long exercised. He continued to display the same activity, courage, and talent, which had hitherto distinguished him; so that General Simcoe found him a most powerful opponent. He menaced the frontier post of Mireballais; and, to avoid falling into his hands, the English garrison at once evacuated it, and retired to Port-au-Prince, abandoning to the enemy the fertile plain of the Cul de Sac, and relinquishing the communication with Banica, and the Spanish part of the island.

*Evacuation of the Island by the British.*

Weary of this warfare, General Simcoe left the island in August, and returned to England. His place was filled by Major-General Whyte. Major-General Nesbit was soon after appointed to this difficult station, but died before he could enter upon it. By his death, the command devolved on the Honourable Brigadier-General Maitland, who arrived at Port-au-Prince in April 1798. This officer was well qualified, by military skill as well as local experience, for the situation in which he was placed: but the British government had been too fully occupied with the politics and hostilities of Europe, to give much attention to St. Domingo, or to send thither such an additional force as could justify any rational hopes of ultimate success.

General Maitland soon perceived that it only remained for him to terminate the career of disappointment and discomfiture, by retiring from the scene of so many disasters, with the best grace in his power. Having agreed with the enemy on a month's truce, and stipulated for the security of all the friends of the English, he evacuated Port-au-Prince, and retired to Jeremie. Afterward he retired, with the remainder of his force, to the Mole, where he concluded his negotiations with Toussaint; giving up all the possessions of the English, together with their colonial black troops, and entering into some commercial stipulations, which recognised St. Domingo as an independent and neutral power.

*Character and History of Toussaint L'Ouverture.*

The principal leader of the Blacks, in the first period of the commotions, was Jean François. To this general were afterward added several others. The most eminent were Biasson, Boukman, and Rigaud. These chiefs, who were all negroes, displayed great personal bravery and military

skill; and, in some cases, a depth of political prudence. But when Toussaint L'Ouverture came forward into public life, he soon attained the pre-eminence above them all. The part which he acted in the affairs of the island was so conspicuous, and his character so remarkable, that some particulars respecting his history can hardly fail of being interesting to the reader.

Some have asserted that Toussaint was born in Africa; but those who appear to have had the best means of information, say that he was born in a state of slavery, in or about the year 1745, on the plantation of the Count de Noë, in the northern province of St. Domingo, not far from Cape François.

The early years of a slave are not likely to furnish many incidents for the historian or biographer; and very little has been recorded of the first forty-five years of the life of Toussaint. It is commonly reported among his countrymen, that he displayed peculiar benevolence towards the brute animals, and possessed a patience of temper which scarcely any thing could ever discompose. At the age of twenty-five, in opposition to the licentiousness by which he was surrounded, he attached himself to one woman, by whom he had several children, the objects of his tender affection and paternal solicitude.

His regular and amiable deportment conciliated the favour of the bailiff or manager of the plantation, M. Bayou de Libertas. By the kindness of this gentleman, according to some accounts, or by his own unassisted efforts, according to others, he learned to read and write, and made some progress in arithmetic. These attainments, which not one negro in ten thousand could boast, gave him great distinction among his fellow-slaves, and attracted further notice from M. Bayou, who took him from the fields, and appointed him his postillion. Compared with the condition of field negroes, this was a post of considerable dignity, and no little profit. The increased leisure, which this promotion afforded, was employed in cultivating his talents, and collecting those stores of information, which enriched his mind, polished his manners, and prepared him for a more extensive and important sphere of action.

When the insurrection of the negroes took place in 1791, Toussaint was still a slave on the plantation, on which he is said to have been born. Among the leaders were several of his friends, who were anxiously desirous of his sanction and co-operation; but, revolting at the prospect of cruelty and massacre, he refrained from taking any part in the first revolutionary movements.

The former tyranny and cruelty of many



of the owners and managers, had fixed in the minds of the slaves a mortal hatred of the planters in general; the spirit of vengeance menaced alike the humane master and the barbarous tyrant; and most of the negroes were only to be satisfied with the extermination of all who bore the same complexion as their oppressors.

The master of Toussaint, now his master no more, was one who, not having made an early escape, was on the point of falling into the hands of the infuriated blacks. In that event he would certainly have been put to death. But his humane and beneficent treatment of this worthy negro was not forgotten. Not without some danger of bringing the vengeance of the multitude on his own head, Toussaint delivered his fallen master from the impending destruction. He prepared for the emigration of M. Bayou de Libertas to North America, found means to embark a considerable quantity of sugar to support him in his exile, procured his escape with his family, and contrived every plan for his convenience. Nor did his care end here; for after M. Bayou's settlement at Baltimore in Maryland, he availed himself of every opportunity to send some additional proof of his gratitude and friendship. Small, it must be confessed, is the debt of gratitude which the best treatment under the iron yoke of West-Indian slavery can create; but a noble mind will not scrupulously weigh the claims of gratitude or mercy. Toussaint looked less at the wrong of keeping him in slavery, than at the kindness which had lightened his chain; and M. Bayou was happy enough to find in a liberated negro, a higher degree of virtue than is often exhibited among the most polished natives of Europe.

Having performed this act of gratitude and generosity, Toussaint no longer refrained from entering into the army of his country, which had now begun to assume a regular form. He joined the corps commanded by Biassou, and was appointed next in command under him. Biassou possessed shining military talents; but they were tarnished by a ferocity of disposition, which betrayed him into cruelties not long to be endured. He was degraded from his station, and Toussaint was invested with the chief command of the division.

The excellencies of his character unfolded themselves more and more, as opportunities were afforded for their development. The same humanity and benevolence which had adorned his humble life, continued to distinguish him in his elevation. He never imitated the conduct of the other leaders, in flattering the multitude, encouraging them in crimes, or urging them to revenge and slaughter:—on the contrary, mercy,

industry, and order were always inculcated by his counsels, recommended by his example, and enforced by his authority. The fertility of his invention, the correctness of his judgment, the celerity of his movements, the extent of his labours, in the combined and multifarious business of war and government, astonished both friends and foes. The following description was given by one of his enemies:—"He has a fine eye, and his glances are rapid and penetrating. Extremely sober by habit, his activity in the prosecution of his enterprises is incessant. He is an excellent horseman, and travels, on occasion, with inconceivable rapidity, arriving frequently at the end of his journey alone, or almost unattended; his aide-de-camp and domestics being unable to follow him in journeys often extending to fifty or sixty leagues. He generally sleeps in his clothes, and allows very little time, either for his repose or for his meals."

If there was one trait in his character more conspicuous than the rest, it was his unsullied integrity. *That he never broke his word*, was a proverbial expression common in the mouths of the white inhabitants of the island, and of the English officers who were employed in hostilities against him. Of the reliance placed on his engagements, even in circumstances of peculiar delicacy and difficulty, an unequivocal specimen was exhibited by many of the exiled planters and merchants, whom his invitation and promise of protection induced to return from North America, and other places, to which they had fled. He restored them to the estates of which they had been deprived; nor did his subsequent conduct ever prove him unworthy of their confidence.

When Toussaint was first raised to dignity and power, the contest between the blacks and their former masters was terminated; and the French commissioners who endeavoured to govern the colony, acknowledged the liberty of the negroes, and avowed their determination to maintain it. But another civil war soon arose, and was carried on for some time with great fury, between the friends of the dethroned French king, and those of the convention. In this conflict, men of all complexions were found on both sides; and the two parties had nearly an equal number of blacks and of whites.

Toussaint espoused the cause of royalty, and his courage and talents soon rendered this cause as triumphant in St. Domingo, as it had been unsuccessful in France. His services in this warfare were deemed so important and meritorious, that before Spain deserted the coalition formed by the great powers of Europe against French republicanism, he received a commission conferring upon him the rank of general in the

Spanish army, and was honoured with the ancient military order of that country.

But events occurred which led Toussaint to think it inconsistent with good policy and true patriotism, to persevere in his hostility against the existing government of France. When the planters and royalists solicited the assistance of Great Britain, their object in that solicitation, however favourable to French royalty, was decidedly adverse to the freedom of the negroes: it was less for the sake of restoring the sovereignty of France to the Bourbons, than with the hope of recovering the iron sceptres of their own plantations, that most of those men desired to see the British flag flying at St. Domingo. Toussaint found himself under the necessity of making amicable terms with the French commissioners, or of uniting with British invaders, and with Frenchmen whom he knew to be determined foes of the liberty of his race. In this alternative, he could be at no loss which course to adopt; he gave peace to the republicans whom he had conquered, and acknowledged the authority of the convention.

From this period, he showed himself a faithful servant of France, under every change in its government. The successive rulers of the republic sent out various commissioners, who carried across the Atlantic the same fondness for confiscation and plunder as their masters exhibited at home. Every man of property was in danger of being proscribed as a traitor. But their schemes of exaction and murder found a powerful check in the justice and generosity of Toussaint, whose consummate prudence avoided all offence and disrespect to the French government, while he reduced its representatives to a state of political impotence. Securing them from insult and injury, requiring his followers to give all due honour to their office, and treating them himself with external demonstrations of respect, he contrived to leave them only a nominal authority. Some commissioners were recalled and succeeded by others, and among them were men of considerable ability; but Toussaint was more than a match for them all. He retained the real power, and they were obliged to lean upon him for protection. He protected the planters from the commissioners, and both from the jealousy of the negroes.

His negotiations with General Maitland exemplified the unimpeachable probity which marked all his official transactions with other countries, and exhibited a fine contrast to the execrable perfidy which he was solicited to practise by an unprincipled commissioner of the French republic.

During the treaty by which the British troops were to evacuate St. Domingo, and the island was to remain neutral to the end

of the war, Toussaint visited General Maitland at his head quarters; and, another personal interview being desirable for the purpose of settling some points before the embarkation of the troops, General Maitland engaged to return the visit at Toussaint's camp. With perfect confidence in the integrity of his character, the general did not hesitate to go to him with only two or three attendants, though it was at a considerable distance from his own army, and he had to pass through a country full of negroes, who had lately been his mortal enemies. Monsieur Roume, the French commissioner, thought this visit afforded a most favourable opportunity for serving the cause of his government; and having, it would seem, no scruples of honour or conscience about the lawfulness of any means likely to accomplish a desired purpose, he wrote to Toussaint, urging him, as a true republican, to detain the British general as a prisoner. While General Maitland was on the road towards the camp, he received a letter from a private friend, informing him of Roume's plot, and warning him not to trust himself in the power of the negro chief: but consulting the good of the service in which he was engaged, and still relying upon Toussaint's honour, he bravely determined to proceed. When he arrived at the head quarters, Toussaint was not to be seen, and the general was desired to wait, and was kept in waiting a considerable time. He could not but feel much dissatisfaction at a reception apparently so uncivil; and, perhaps, began to regret his neglect of the caution which had been given him on the road. But at length Toussaint entered the room, with two letters open in his hand. "There, general," said he, "before we talk together, read these: one is a letter just received from Roume, and the other is my answer. I would not come to you till I had written my answer to him, that you may see how safe you are with me, and how incapable I am of baseness." General Maitland, on reading the letters, found one an artful attempt to persuade Toussaint to seize his guest, as an act of duty to the republic; and the other a noble and indignant refusal. "What!" said Toussaint to the perfidious Frenchman, "Have I not passed my word to the British general? How then can you suppose that I will cover myself with dishonour by breaking it? His reliance on my good faith leads him to put himself in my power; and I should be for ever infamous, if I were to act as you advise. I am faithfully devoted to the republic; but will not serve it at the expense of my conscience and my honour."

With such talents and virtues, it is not to be wondered at that Toussaint was beloved to enthusiasm by the negroes who had raised him to the dignity he enjoyed, and



was honoured with signal demonstrations of respect and esteem from public persons of other nations, with whom he had occasion to communicate.

When he found himself at ease from the complicated warfare in which he had been involved, he devoted his undisturbed attention to the arts of peace; and the policy of his legislation was characterized by the same sagacity and prudence, the same mildness and humanity, which had distinguished his exploits in the field. One of the first objects of his care was the regular cultivation of the soil, upon which the prosperity of every country must principally depend. When he restored many of the planters to their estates, there was no restoration of their former property in human beings. No human being was to be bought or sold. The planters were obliged to employ their labourers on the footing of hired servants; and the negroes were required to labour for their own livelihood. The amount of remuneration was not left to individual generosity, or private agreement; but it was fixed by law that the cultivators of the land should have, for their wages, a third part of the crops.

The effects of these regulations were soon visible throughout the country. So great was the progress of agriculture from the time of their adoption, that, notwithstanding the ravages of nearly ten years' war, and other impediments which retarded its improvement, the land produced in the next crop full one-third of the quantity of sugar and coffee which it had ever before yielded in its most prosperous season.

#### *Toussaint's Tour through the Island.*

Soon after the evacuation of the island by the British troops, Toussaint determined on taking a regular journey throughout the island. The people were every where prepared to regard a visit from the chief as a distinguished favour. The fame of his martial achievements, and the excellence of his general character, had rendered him an object of their affectionate admiration and esteem; and his personal appearance and manners were calculated to strengthen the universal attachment. Of a manly form, and a little above the middle stature, he had a countenance bold and striking; terrible to his enemies, but displaying the most attractive sweetness to his friends. His manners and deportment were, in general, easy and familiar; occasionally, elegant. When addressed by any inferior, he bent with the most obliging courteousness; and, without any apparent effort of condescension, adapted himself to their peculiar circumstances. The general respect voluntarily paid to him in public, he was solicitous to return, or rather to anticipate, by the most pleasing civilities. His uniform was a blue

jacket, with a broad red cape, red cuffs, with several rows of lace on the arms, and a large gold epaulette on each shoulder; scarlet waistcoat and pantaloons, with half boots; round hat, with a national cockade, and a red feather: to which was added a sword of the largest size.

The reception he met with in his progress through the land was such as might have gratified the heart of the greatest potentate on earth. The satisfaction inspired by his presence was testified in various forms, from the simple garland to more laborious and costly devices—from the complacent look to the loudest acclamation. Superb decorations covered the principal houses as he passed along; and triumphal arches graced his entry into all the towns. Wherever he went, the sincerest welcome was expressed in every countenance. The military received him in their proudest array; and the whole population hailed his arrival, and blessed him at his departure.

This tour proved highly beneficial to every part of the island. Among the good effects which it produced were, a more uniform organization of the municipal governments; a better disposition of the military force; the establishment of armed posts, forming a complete chain of communication; and provisions for the advantage of trade, in the facilities afforded to commercial intercourse with the neighbouring islands, and the continent of America. Having accomplished the objects of his journey, Toussaint returned to Cape François, where he was received with the cordiality and respect due to his services in the public cause.

#### *Declaration of Independence.*

In consequence of the total subversion of the ancient colonial administration, the want of any new system established in its room, and the almost entire cessation of official intercourse with France, Toussaint thought it necessary for the public interest to frame a regular constitution for the future government of the island. In this work he was assisted by several Europeans of considerable talents, of whom the principal were, Pascal, a descendant of the family of the celebrated Blaise Pascal, the Abbé Molicre, and an Italian ecclesiastic named Marmit. When the form of constitution had been prepared, it was submitted by Toussaint to a general assembly of representatives, convened from every district; by whom it was approved and adopted. It was afterward promulgated in the name of the *people*, and the island was declared to be an independent state. This proclamation was made in due form on the 1st of July, 1801.

(*To be continued.*)

## Home Proceedings.

SPEECH OF THE REV. MR. ELLIS,

*Before the United Foreign Missionary Society, at their Eighth Anniversary Meeting, May 11, 1825.*

MR. PRESIDENT,—Since I have taken my seat in this respected circle, a part has been assigned me in the services of this interesting evening, which I now rise to perform. I most cheerfully second the Resolution moved by the gentleman who has just sat down.

Respecting Missionary operations, Sir, in the language of the Saviour, “the field is the world.” And though hitherto a few small spots only have been cultivated, it is pleasing, in this age of enterprise, to see the great Lord of the harvest sending forth to various parts of this extended field the patient husbandman, to break the fallow ground, and scatter, as he goes, the precious seeds of everlasting truth. Nor is it less gratifying to behold the Christian churches arousing themselves from their dormant slumbers, waking, as it were, from the dream of ages, and beginning to act as if they felt the heathen, brothers of the same great family with themselves, were immortal beings, and destined to participate all the extatic joys of heaven, or endure the miseries of the wicked throughout eternal ages.

Under the influence of this feeling, Sir, although connected with another institution, and labouring in a field far distant from that which enjoys your generous care, I rejoice in the success that has attended this society. The efforts of the various Missionary societies in this and in my native country, are all directed to the same glorious objects. And their missionaries, whether employed in the western wilderness or in the populous cities of the eastern world, in the frozen regions of the north or among the social

grouping islands of the south, are all labouring to accomplish the same great end—the saving conversion of the heathen unto Christ. The cause is common, and the success of one is gratifying to all.

In the distant islands of the sea, where I have been privileged to labour, God has, by missionary efforts, produced a mighty change among the people. Once they were ignorant, vicious, and wretched: now, they are enlightened, Christian, and happy, civilized and industrious. Their language has been reduced to system, and the natives have been taught to read and write. Some have also made considerable advancement in arithmetic. The advantages of writing, especially, and the power of communicating thoughts by marks on paper, strike their minds with all the power of enchantment. In the Sandwich Islands, I recollect being present when Kuakini, the governor of Hawaii received a letter from a chief, residing at a distance. He read the letter, and then looking at it with delight, he exclaimed, “*He mea maitai ka palapala nei.*” (This writing is a good thing.) “Formerly,” continued he, “when my sister wanted to tell me any thing, she sent a man; well, he forget half what she say. What he not forget he tell somebody else, and every body know. Now, my sister make what she want to say to me fast on the paper, then she make the paper fast, and so it comes to me. I open it and look—it’s all there—nothing forgotten—nobody else know. It’s just as if my sister sat beside me, and whispered in my ear.”

Children in those happy islands are not, as formerly, murdered by their parents, but are spared, and nursed with all the tenderness and affection which the fondest parents feel towards their offspring. Schools are established, where they are early taught to read the Holy Scriptures, which are able to make them wise unto salvation. Once a



year, a public examination of those schools takes place, and there I have often seen a little boy, 7 or 8 years of age, clothed with a mat, fringed at the edges, made of the bark of a tree, wound round his loins, and a shawl of painted native tapa loosely thrown over his shoulders, stand upon a seat, and, before twelve or thirteen hundred people, repeat aloud chapters from the Testament, and other exercises, in a manner highly creditable to his industry and intellect. And while the child has thus excelled, I have seen his mother looking on with ecstasy, unable to restrain her joyful feelings. On one of these occasions, a woman was seen weeping, and on being asked the reason of her sorrow, said,—“Had you come here sooner, or had God delivered us earlier from the reign of terror, (as they call idolatry,) my dear boy might have been among that sprightly throng; but he was destroyed.”

Not only has the Gospel conferred on them the blessings of civilization and the dawning light of science, it has also changed the hearts of many. Numbers have left the world triumphing in the love of Christ, giving in their dying moments, as they had done through previous years, the most satisfactory evidence that they had tasted that the Lord is gracious, and had been made meet for an inheritance among the saints in light.

Expecting such results as these, what encouragement have you to “go forward.” Were it necessary, on this occasion, to present any motives to increased exertion in this noble cause, I would derive them, Sir, from our own obligations. Let every mother in this assembly, when she clasps her lovely infant to her bosom—dances her endearing babe upon her knee—or beholds her sprightly groupe of children sporting playfully before her, estimate, if possible, her bliss. And while her soul is filled with that exulting pleasure, which a parent only knows, let her direct her view to some dark portion of the pagan world, and fancy that she hears the cries, the thrilling, stifled shrieks of some sweet babe, that had just open’d its eyes upon our world, and is consigned by monsters, perhaps by a mother’s

hands, to an untimely grave. Let her then ask, what has produced the difference between her state and theirs? The answer is, Sir, the labours of missionaries. Or, let our worshipping assemblies, when met within the Christian sanctuary to adore the *living God*, and listen to the messages of mercy through his Son, direct their thoughts to the dark heathen temple, standing amidst the dismal shade of overhanging trees. Let them imagine they view the hideous idol, the rude altar, and on that altar the expiring victim, beside which stands the priest whose hands are stained perhaps with human blood: and then let them ask to what they owe their superior blessings—their Christian privileges. And I answer, Sir, to missionary labours.

Should not success attend your labours so early as your sanguine wishes may desire, be not discouraged. The missionaries in the Society Islands laboured patiently and diligently for sixteen years without any apparent success. And should you finish your labours on earth before all your expectations are realized, look for your complete reward at the last great day, when you shall see your Brainerds and your Elliots with their Indians, a Vanderkemp with his Africans, a Swartz with his Asiatics, and an innumerable number of other labourers, who, with those converted by their instrumentality from every nation, kindred, tongue, and people under heaven, shall join the grand assembly at the right-hand of Jesus, and throughout eternal ages ascribe blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God, and to the Lamb, for ever and ever.

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OBITUARY NOTICE OF THE REV. EPAPHRAS  
CHAPMAN.

The following notice of the Rev. Mr. Chapman, whose death has been already announced in our pages, is from the sermon of the Rev. Mr. Vaill, preached before the mission family at Union, on the first Sabbath after his decease.

The Rev. Epaphras Chapman was born of respectable parents, in the town of East Haddam, Conn. He was raised to the ho-

nourable calling of a farmer, till his attention was turned to the acquisition of a liberal education. In this he had perhaps no specific object, unless more extended usefulness in the practice of physic, for which he had a natural taste. But God had another use for him. During his collegiate life, he was hopefully called into the kingdom of grace, and admitted to the church. He was graduated in the year 1816. After a season spent in instructing youth, in which duty he was successful, he entered the Theological Seminary at Princeton, with a view for the ministry, as he used to say, *if he should be found fit*. He hardly dared to hope that he should be qualified for the ordinary duties of that office. But God had still more momentous services for him.

He had but partially completed his studies, when, early in the year 1819, his mind was arrested by the inquiry, from the Board of the United Foreign Missionary Society at New-York, Who will go for us, and whom shall we send, to explore the desolate regions far west of the Mississippi, with a view to establish a mission among the Indians? Guided, as we believe, by love to his Master, and a sense of duty, he promptly offered his services. It was a new and an arduous undertaking. Joined by a fellow-student, and a worthy associate, Mr. Job P. Vinal, and having received a license to preach the Gospel, they entered on their tour the May following. They proceeded first to Brainerd, the missionary station among the Cherokees, in Tennessee; then to the Cherokees on the Arkansas, where they held a council, and made arrangements for a mission. Here they were visited by sickness, and suffered much. And it was in great weakness of body that they proceeded to Fort Smith, still higher up the Arkansas. At this place, they providentially met the Osage chiefs, and had opportunity to conclude their business with them. Here Mr. Vinal closed his labours, in a land of strangers, yet by them much respected and much lamented, to this day. But Br. Chapman was destined to finish the tour, and conduct *this* mission to *this* spot, the place which he had selected.

In executing his commission, he met the cordial approbation of the Board, and in collecting the missionary family he performed an important service for his master, with remarkable promptitude and celerity. He rode day and night, through wet and cold. He spared no effort. The existence of the society seemed to hang on his exertions. He had promised the Indians that he would return to them with a mission family, he felt that necessity was laid upon him to do something, and to do it with all his might. In about three months, we, who compose this mission, were collected together at

New-York, made our solemn vows, received our commission, and entered, under the cheering smiles of Providence, on our arduous journey to this place. We remember the sickness and sorrow that came upon us, the bereavements and delays on the Arkansas, and the hour when we viewed our brother Chapman, as about to resign his breath into the hands of his Master. We recollect how God raised him from sickness, and enabled him to lead on that portion of the family who had strength to follow; till, on the 15th Nov. 1820, he again reached the spot which he had selected twelve months before. Here, my brethren, we have laboured, shall I say suffered, yea, and sinned too. Here we have been striving together for the good of these poor Indians. Here Br. Chapman has gone out and in before us. We have united in his prayers, heard his exhortations, seen his engagedness, and known his discouragements. But his course is finished, and his bones are laid in the land where he loved to labour, and among the heathen to whom he consecrated the last five years of his life.

We had been leaning on him to acquire the Osage language. In this study, he had made good proficiency, and would soon have conquered the difficulties, and been able to preach without the aid of an interpreter. He had done as much as could have been expected, considering the many obstacles which he was called to surmount. But in the midst of his studies, he is laid aside. All his labours, however, have not been in vain. When we turn our eyes to Hopfields, his beloved settlement, we see some promising fruits of his toils. We all know, that by his assiduous care, aided by Br. W. C. Requa, that little settlement has been brought forward to its present very pleasing state. There he had collected a little flock of Osages. He was leading them along in the path of improvement. He was their spiritual teacher. On the weekly Sabbath, they assembled to receive instruction; and he divided to them the bread of life. The prospect of his permanent usefulness among these poor pagans, was cheering to us all. When, lo! he was remanded back to the dust, and called to give account of his stewardship. His people are now left without a shepherd. May Jesus, the Great Shepherd, preserve them from being scattered.

#### JOURNAL OF THE UNION MISSION, FOR JANUARY AND FEBRUARY, 1825.

##### Governor M'Nair's Visit to the Station.

Jan. 17.—Brothers Dodge and Jones reached us this evening. They inform us that the Agent for the Osage Indians, lately appointed, will probably arrive to-morrow.



They have been induced to come at this time, to accompany the Agent, and attend his councils; considering his measures closely connected with the missionary cause among the Indians.

Alexander M'Nair, Esq., for the last four years governor of the state of Missouri, now Agent for all the Osage nation, arrived this evening, in company with Mr. Legas Choteau, sub-agent, Paul, the interpreter, and others. We have also the pleasure of seeing some Chiefs here, from the more distant villages, who have never before visited us.

#### *His object—the Removal of the Indians.*

The Agent has come with instructions from our National Government, to remove the Indians residing on the Verdigris, to the Neosho, (or Grand River.) The design appears to be to collect together the people of the respective villages, give more permanency to their residence, render the inspection and management of them more practicable for one agent, and prevent their doing mischief.

#### *Probable Effects of the Removal.*

As it is a governmental act, we do not feel at liberty to remonstrate; at the same time, we have ventured to reason a little, and to show that this measure will produce more evils than it will remedy; as it will carry the Indians farther from their hunting and war ground, where they become lawless in proportion to their distance from home; that it will distress them in regard to the means of living, and that the surest way to reform the nation would be to encourage their settling down on snug plantations, offering them proper assistance. As it is a providential event, we desire to be still, and rejoice that He, whose right it is to overturn, *will* overturn, till He shall rule in righteousness, and all nations shall serve Him.

This removal, should it take place, will locate the whole nation about midway between the two missionary stations, sixty or seventy miles from each. But it need not excite alarm in any breast friendly to the cause of missions among them; for a moving and shaking may serve to open their eyes, show them their situation, and prepare them to embrace their high privileges. For hitherto they have been slow to receive the blessings of the Gospel.

*Great National Council.—Indians consent to remove.*

Jan. 29.—Brothers Vaill and Palmer, with the Brothers from Harmony, have spent most of the week at Cantonment Gibson, in attending the *Great National Council*. The Chiefs of nearly every vil-

lage have been present, and the agent has opened to them his commission from the U. S. Government, and given the instructions and wishes of their Father, the President, for them to become more compact in their manner of living; and particularly for the Arkansas and Verdigris Osages to remove on to the Neosho, near to the White-Hair Indians, who have resided on this river for nearly two years past. At the same time, reasons for this measure were offered. It became a very trying question, and required much deliberation on the part of the Chiefs, to answer aright. They concluded, however, to answer in the affirmative, that "*they would remove*;" at the same time, they begged the indulgence of Government while they planted corn once more on their old spot. This was cheerfully granted. The Agent, in his final speech, made a full and very suitable statement of the views of the missionaries, and the wishes of Government that they should school their children. Indeed, he urged the importance of this subject on their minds more clearly and powerfully than it has ever been done before; and we have sanguine hopes that it will not be without effect.

#### *Clamore's Opposition to the Mission.*

Clamore made bold to state some grievances against the mission, particularly in reference to the settlement of the Indians at Hopefields. And it is now evident, to every one, that he is at heart opposed to the improvement which his people are there making. We have supposed this to be the case ever since its commencement, and have endeavoured to manage so as not to suffer his personal jealousies to stand in the way of his people's reformation. And since the Agent is giving every impulse in his power to the prosecution of the work, we believe, that by the smiles of a kind Providence, the cause of the settlement will triumph. Clamore has evidently a great mind for an Indian, but it is so deeply imbued with jealousy and intrigue, that his character cannot be said to stand fair. In our communications, we have always given to the public his bright spots, continually hoping that his views may be changed. But if we should speak all that is true concerning him, it would not be too much to say, that we have found in him a secret, steady, and hearty opposer to the education of his children, and the improvement of his nation. He now frankly acknowledges that his fathers walked in a good path, and he wishes to tread in their steps. Nevertheless, we have never been dismayed at this. For though the heathen rage, and the people imagine a vain thing, our God, in whose name we are setting up our banner, will have them in derision. It has never



admitted of a doubt, with us, that had his influence been thrown into the scale of improvement, our labours would have been far more successful. But without his influence, or that of any principal chief, the Gospel is gaining ground. *This is the Lord's doings.*

Feb. 2.—The Agent, having accomplished his business at the cantonment, returned this evening. We have been visited, the day past, by all the Chiefs of White-Hairs' villages and of the Little Osages, who attended the council, together with Tally and others of this part of the nation, on their return home. We had made preparation to hold a talk with Clamore, in presence of the Agent, concerning those things which seem to labour in his mind; but, contrary to his appointment last week, he failed to come, and nothing has been done. The Agent assures us, however, that he will be quiet, and treat us in a friendly manner. Respecting all his difficulties, the Agent and the officers at the cantonment are satisfied that they have their origin in the old chief's mind, and that we have got along with him as well as could be expected. Still it was our wish to give the points a full discussion, before the Agent, that he might hear and judge between us, and, if possible, remove Clamore's prejudices. But his failing to come rather induces us to conclude that he does not himself, in his better judgment, think it important to pursue the subject, especially as he is already sensible that his objections to our proceedings, and many things besides that he has said and done, in his intercourse with others, are diminishing his respectability, which, after all, he is very desirous to maintain among white people.

#### *Gov. M'Nair's Visit to Hopefields.*

Feb. 3.—Brothers Vaill and Redfield set out on a tour to the Indian villages, in company with the Agent, Sub-Agent, Harmony brethren, and others. This day, visited the settlement at Hopefields. The settlers presented themselves before Gov. M'Nair, and declared that they were white men, i. e. that they had set out, of their own minds, to adopt the ways of the whites. They said that they had been derided by their people, but had shut their ears against all their hard speeches. The governor expressed his entire approbation of their proceedings, told them "*Such are the men whom the President of the U. S. loves,*" that it would have been pleasing to find all the nation walking in their steps, that they would have to struggle with difficulties a year or two, but would soon find themselves in a comfortable situation, that he would assist them a little at this time, by giving each of them a hoe and an axe, and make known their case to government, hoping that they would

receive further aid. He also said to them, "*You will not, probably, be removed, but should this take place, I will engage to have another settlement brought into the same forwardness, that you may not lose the avails of your industry.*"

The Agent, the brethren from Harmony, and all the visitors expressed the highest satisfaction in witnessing the good order, peaceableness, and industry of these Osages, and the improvements which they have made; and are decidedly of opinion, that to encourage them to settle and cultivate the ground is the most sure method of reclaiming this nation from their wandering and savage customs. It only remains to be made known to a benevolent Christian public, that they are poor, and need assistance. They are called to encounter many and arduous difficulties, in passing from the savage to the civilized state. Often do they labour whole days on boiled corn. Much of their corn, during the last winter, has either been stolen or eaten up by the crowd of wild Indians, that have thronged about them, to live on the fruit of their industry. But they are voluntary in coming forward. Several have joined the settlement who were personally unknown to us, till their arrival. They first set up a slight house after their old fashion, to shelter their families and packs, and then take their axes. And their decision has hitherto been great. They seem to know, that if they return, they will become more wretched than before, being an abhorrence both to white and red men.

#### *A new Agricultural Settlement proposed.*

Feb. 16.—Brothers Vaill and Redfield returned, after an absence of two weeks. Their aim was to have visited a town on the Verdigris, and then to proceed to White-Hairs' people, and, if time permitted, to see the Little Osages farther up the Neosho, in order to become more fully acquainted with the nation at large. But the rain setting in on the third day after their departure, they proceeded to Br. Pixley's, where they were detained five days. Here they met Br. Montgomery and Dr. Belcher, and there being seven brethren providentially present, much of the time was spent in useful consultation, respecting our operations, and the project of forming immediately, if practicable, an agricultural settlement among White-Hairs' people was matured.

#### *Idolatry of the Osages.*

Saturday, visited Belle Oiseau's town, and spent the Sabbath; failed, however, to preach, on account of their great religious ceremony which took place on that day, called Wah-kun-duk-ka. It is now more fully ascertained, that the Osages are gross

idolaters. It was with great solemnity that they exhibited their god, the painted skin of a bird, with a scalp affixed. They prayed to this god, worshipped it, and called upon it to witness their sincerity. And truly, the more we see of the Osage religious customs, the more we learn, that we have to contend, not merely with ignorance, but with deep-rooted and long-confirmed idolatry. The opposition of Belle Oiseau, (who is both a Chief and a Woh-kun-duk-ka,) to our holding forth the word of God in his town, was very great, and led us to feel that *we* also, as well as all other missionaries, have to contend with principalities, and powers, and spiritual wickedness, in high places.

#### *Two Children added to the School.*

Feb. 28.—Since the first of January, we have received but two children into the school; one a boy, whom we have named Solomon M. Smith, and the other a girl, named Josette Brusier, both half bloods,—or to speak more correctly, Josette's mother is an Osage, and her father half French and half Sioux. She is about ten years of age, and the boy three. The Agent gave the settlers advice to put their children to school. Moineh Pershe tells us, that a number will be sent shortly. We have need of patience; and yet we have great encouragement to go forward: for though the reformation of this people may be slow, yet it has already commenced. The word of God is steadily preached to a small Indian congregation at Hopefields; and all the settlers are so many adult scholars, gaining a knowledge of the arts of civilized life, with Br. Requa for their teacher.

#### JOURNAL OF MR. PIXLEY.

A letter from Mr. Pixley, dated "Osage Country, two days ride from Harmony, and three days ride from Union, March 16, 1825," encloses his Journal for January, from which we make the following extracts:—

Jan. 26.—This morning, with a design of speaking to the Indians about God and the things of another world, in a broken manner, as I might be able, I went to their village, about a mile from my place of residence. When I came near, at a little distance off, on the prairie, I discovered some women coming to the town crying. I supposed they were returning from the hunt, and, as is their custom, had begun to cry on account of some that were dead, as they approached the town. On their arrival, as I was approaching, from another quarter a great tumultuous cry was set up, and direct-

ly, forth came two young men, an old man, and two young women, evidently in great rage, some with hatchets, and others with knives, in a menacing attitude, directing their course down the path along which I was walking. Knowing that something had taken place uncommon, I inquired the cause, and found that W——'s old wife, which he had abandoned for another younger, had, according to the custom of the country in such cases, been inflicting the usual punishment on the young wife, by hacking her head with a knife in a shocking manner; and these that I met in their rage, were the father, brothers, and sisters of the young wife, going with menaces of death, to the old woman and her family. The old woman's lodge was close alongside of mine. Alarmed at the appearance, and determined to do what I prudently could to prevent blood and slaughter, I immediately turned and walked back with them, all the way endeavouring to soften their angry feelings, and to bring into view the consequences that would result from such a catastrophe. As we drew near the lodge, I went forward to give the alarm, supposing they would be ignorant of the intended attack. But the old woman was ready to meet them at the door. She said she wanted to die; she wanted to go to the place of the dead; she was tired of carrying wood on her back, and borrowing an axe to chop it with, &c. A parley, however, took place at the door, and the enraged combatants, unwilling to expose their lives where so little was likely to be gained, bade the family a defiance, and returned.

Now let it not be forgotten that, the cause of this brutal affair, is a *white man*, who, not content with one wife, takes another and another, and when this disaster happened, is said to have had two, on whom the old woman inflicted the like exemplary punishment. I did think formerly that white men were in some measure, as they ought to be, examples of good among this people. But actual observation has opened my eyes to see, that not a few of the bad practices of the Indians, are abetted, or introduced by white men.

Jan. 28.—Having this morning heard the cry of a little boy as in distress, and women, as usual on such occasions, setting up their cry also, I inquired the cause, and found they were perforating the boy's ears to put in ornaments, and a neighbouring woman had come in to cry for him during the operation. This voluntary crying is considered a great honour to the family for whom it is done, and must not fail to be rewarded by a feast or some presents. To the woman who cried in this case was given by the family of the little boy, a quantity of dried pumpkins and corn; and immediately



the whole was converted into a feast, to which a general invitation was given. The same thing I have seen in repeated instances when parents have attempted to correct their children for bad conduct. Some woman sets up a cry for them, and even will cause the tears to run down the cheeks. By this the family is considered greatly honoured; the punishment of the child is suspended, and, of course, in return a present of some kind is made to the woman. From this cause few offences are punished. Hence covetousness and cupidity, in order to be gratified, feed pride; and anger and revenge at the call of pride, lay aside their common habiliments, and assume the pacific and smiling garb of mercy. It is certainly worthy of notice, in gratitude to the Supreme Being, that the passions are so much like ravenous birds, always ready to prey

upon one another, and thus are found counteracting each other in a manner very important to the happiness of those who have nought but the light of nature to direct them. We may perhaps be led to sigh at such an exhibition of human nature, but an impartial survey of our own customs, might lead us to reserve these sighs for ourselves. And here I cannot help mentioning the surprise the Indians manifest at our having among us such men as duelists, (for they have been told these things by foolish white men, as a proof of American courage.) It is not, however, the courage manifested by the two men who will thus stand and shoot at one another, that surprises them—it is its madness and folly. They call it “*tan stha wattanger*,” applying their highest superlative to words meaning *head strong obstinacy*, or, *no care to listen to advice*.

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## Miscellany.

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### THE POOR INDIANS.

From a letter, written by a gentleman who recently passed through the village of Utica, in this state, it appears that two or three meetings have been held in that place, for the purpose of deliberating upon the organization of a “Society of Inquiry;” the specific object of which is to obtain and publish correct information respecting the *wrongs sustained by Indians*.—This institution will occupy a field altogether novel and interesting, and if it should go into successful operation, will do much to give a new and needed impulse, and an all-important direction to the sympathies of the Christian citizens of the United States. Many are either entirely ignorant on this subject, or have derived all their ideas respecting Indians from *slandrous unexamined traditions*, which, originated in *prejudice*, have been preserved by *designing cupidity*, and are handed down from generation to generation by *relentless animosity*. The impartial and thorough investigation of the history of this country, and of our intercourse with the natives, will correct the misapprehensions which now exist, and will give a new and commanding elevation to the claims of our wronged and benighted neighbours. A sim-

ple exhibition of facts, in relation to the treatment of the Indians by the whites, commencing with the discovery of the continent, and extending to the present time, will be a powerful appeal in behalf of this oppressed race; and the organization of a society for this express purpose will be hailed with pleasure by every philanthropist.

D. S.

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Extract of a letter from a clergyman to one of the agents of the United Foreign Missionary Society:—

“I have the pleasure to inform you that our auxiliary society has prospered much. There appears to be a considerable missionary spirit prevalent among us. Your visit was greatly blest to our people in this respect. The several ways in which you brought the subject before their minds, tended to awaken an interest, which, I trust, will increase in strength and purity. I am persuaded that the deplorable state of the Indian tribes is not forgotten in the daily prayers of many in this place.—The subscription also will be *punctually paid*.

“I have now considerably more encouragement to persevere in discharging the sacred duties of the ministry, than when you was here. Many persons are impressed; the word has been brought to bear with energy upon their minds. I think I hear the sound of a distant breeze, which is bringing forward a revival cloud. The



Lord grant I may not be disappointed! O, pray for us, my brother!"

*Missionary Gazetteer*.—A very valuable work with this title has been recently prepared and published by the Rev. Walter Chapin, of Woodstock, in Vermont. It is a duodecimo volume, of more than 400 pages, and comprises a geographical description of all the countries and places where Protestant missionaries have laboured, arranged in alphabetical order, and so constructed as to give both a particular and general history of Protestant missions throughout the world. The Appendix contains an alphabetical list of missionaries, with their stations, &c. We have not had time to examine the work as thoroughly as we could wish, but we have seen enough to convince us that it is faithfully executed; and we have no hesitation in recommending it to the Christian public. It should be owned by every editor of a religious newspaper, and by every clergyman and layman who wishes to obtain an accurate knowledge of the great plans of Christian benevolence which are now in a course of execution in all parts of the globe. The following extract from the Preface will show the manner in which the work was prepared.

In compiling this manual, the Author has procured the most authentic sources of information, such as the annual reports of the different missionary societies in Europe and America, and the periodical publications of each important society, together with several histories of missions. Many of these documents have been generously supplied from the Missionary Rooms of the American Board. Beside devoting all his leisure, for about three years, the Author has occasionally employed assistants to forward and perfect the work. That no important place or fact should escape notice, which may be found in the most important religious Magazines and Papers, which have been issued since about the commencement of the present century, a very large portion of such publications were read, and references made to the volume and page under each article to be inserted in the *Gazetteer*, as a preparatory step. For nearly two years, most of the time of an intelligent female assistant was devoted to these preparatory measures, and in preparing the alphabetical list of missionaries. The reader may form some idea of the labour of this part of the work, when informed that

the number of references to different documents under the article *Bombay*, was 97—*Ceylon*, 107—*Madras*, 109—*Calcutta*, 125; and others in proportion to their notoriety. The labour of compiling a book of this size from such a scattered mass of materials must be obviously great. The research has been so extensive and faithful, the Author feels a high degree of confidence, that very few places have been omitted, which are noticed in the different histories of Missions and religious publications, as the field of missionary labours in any part of the globe: and it is believed, very few will be found in the current publications, which are not noticed in the *Gazetteer*.

*Latest from Liberia*.—The intelligence which has just reached here from Liberia, by the Hunter, says the National Intelligencer, is of the same encouraging character with that last received. A spirit of improvement and enterprise prevails in the colony; universal peace exists between the settlement and the natives, and among all the neighbouring tribes. The emigrants by the Hunter were visited by the fever of the climate, but the disease proved mild and altogether favourable. The stone pier is completed, and the public works generally greatly advanced. The Agent has transmitted a fine specimen of the mahogany of Africa, and also some small bags of coffee, which grows spontaneous and abundant in the vicinity of the colony.

To this the Baltimore American adds:—The surrounding country, to the distance of one hundred miles, has been explored, and it is found to be abundant in tropical productions, and copiously supplied with streams, on which, at some future day, manufactories will be founded. The inhabitants have begun already to make inquiries on the subject of gold mines, and to flatter themselves with the hope that their researches will not prove unproductive. But this is not the only subject that interests the emigrants. Another African writes that he is busily engaged in the cultivation of coffee, and he felicitates himself this season on the prospect of an abundant crop. The morals of the people are much improved—they are engaged in building, ploughing, and planting, and there is, throughout the colony, what may be called an *esprit du corps*—they are rejoicing in the idea that Providence, by the means of such humble instruments, designs hereafter to build up a great and mighty nation—that they are destined for the advance guard of civilization, and that Africa is hereafter to be recorded in the archives of glorious history—that she is to have her orators, poets, and legislators.

### UNITED FOREIGN MISSIONARY SOCIETY.

It will be perceived from the annual report, that the oppressive debt of eight thousand dollars, noticed in the report of last year, has been extinguished by the liberality of the churches, and the disinterested efforts of individuals. This interposal of Divine Providence is regarded as of more than ordinary importance; it may be recognised as a token of the approbation of God. It certainly evinces an increase of zeal and self-denial among the friends of Indian missions, and, to a considerable extent, it was essential to the future efficiency of the society. The Executive Committee cannot but feel themselves impelled to enter upon the labours of another year with augmented vigour and zeal by an interposition so seasonable and important; nor is it to be concealed, that the hope is most fondly cherished that it will exert a similar influence upon all who are friendly to the enterprize in which they are engaged. This event will have no appropriate influence where it is followed by a relaxation of efforts, or diminution of zeal. It is as important to *avoid* pecuniary embarrassments, as to obtain relief from those which were unavoidably felt for a time. And let it not be forgotten by the disciples of Christ, that if the managers are enabled to meet the expenses of existing establishments, they are occupying but a small tract in almost boundless fields, "*white already to the harvest.*"

The Directors are merely the agents of the churches, and their operations are limited by the means which the churches submit to their disposal. Their hands are relieved and their hearts much encouraged by the recent munificence of the benevolent, and it is devoutly desired that with unfettered hands and animated hearts, they may be enabled to prosecute their work, and to extend their exertions to other suffering and long-neglected fields. D. S.

*Mission to the Samoiedes.*—The Russian church have recently sent two priests, under the sanction of the Emperor, for the instruction of the Samoiedes, a savage people, about 20,000 in number, who roam

over the immense frozen deserts which extend along the ocean forming the northern boundary of Asiatic Russia, through a distance of more than 2,000 miles. An adequate provision has been made by the government for the support of the missionaries.

### INDIAN SHREWDNESS.

*He that delivered me unto thee, hath the greater sin.*

"I am glad," said the Rev. Dr. Y—s to the chief of the Little Ottawas, "that you do not drink whiskey, but it grieves me to find that your people use so much of it." "Ah yes!" replied the chief, and he fixed an expressive eye upon the doctor which communicated the reproof before he uttered it, "we Indians use a great deal of whiskey, but we do not make it."

### DAVID BROWN.

In a letter, dated, Creek-path, (Alabama) April 27th, to the Editors of the Richmond Family Visiter, David Brown writes as follows in relation to the removal of the Cherokees from their present lands.

The separation of the Cherokee people into two divisions at a distance of 500 miles, has caused no inconsiderable trouble and expense; and I am sorry to say that there is no prospect of the two divisions ever uniting again. Those on the Arkansas will never return, and as to trying to persuade those in this country to go there, you may as well attempt to send them to Greenland or to Africa. Those on this side acknowledge the Arkansas country to have more game than this, but game is not their object. Many years have now past since they buried the bow and arrow with the tomahawk of war.—Instead of acquiring subsistence by the precarious chase of the wild woods, they now pursue a different course; the weaver's shuttle is playing, the plough and hoe are used, the thick forest is cut down and large farms are made. But independent of this, the Cherokees alike with all nations, love their birth-right possessions, where the ashes of their ancestors are deposited, and where delightfully glide the sweet Cherokee waters. And why insist on their emigrating; Shall they leave their extensive farms, cotton gins, houses, grist and saw mills, English schools to the number of fifteen, located in different parts of the Nation, and five hundred Cherokee children of both sexes, that are receiving useful knowledge, and the growing Christian churches in the nation? I say, shall all these institutions and this auspi-



cious state of things be put to an end, merely to gratify the state of Georgia or Mr. Monroe? God forbid! How would the Georgians receive a proposition from the Cherokees to exchange the land they now hold, (which originally belonged to the Cherokees) for a tract of country near the Rocky Mountains? Every body knows the manner in which such a proposition would be received by the Georgians. The same case is applicable to the Cherokees. Unless force is resorted to, unless the gigantic U. States should fall sword in hand upon the innocent babe of the Cherokee Nation, the Indian title to this land will remain so long as the sun and moon endure. But I will trouble you with this subject no longer, at present; for "sufficient unto the day is the evil thereof."

*New-York Religious Tract Society.*—This respectable Institution, which has for thirteen years been engaged in publishing and distributing Religious Tracts, at a meeting on the 6th inst. resolved unanimously to become *Auxiliary* to the American Tract Society, just instituted in this city. It has committed to the disposal of that Institution such of the stereotype plates, both of Tract and Children's Books, amounting in all to more than 3,000 pages, as shall be approved by the Publishing Committee; and also its Engravings, nearly 500 in number. Thus the union of the two largest and most efficient Tract Societies in the country with the National Institution is happily consummated. We cannot but anticipate the time as not far distant, when all the principal Evangelical Tract Societies in the United States will find it for their interest, and judge it to be most for the promotion of the kingdom of the Redeemer, to follow the example of these Societies, by uniting with those "who love the Lord Jesus Christ in sincerity" in every part of the country, in their endeavours to spread the Gospel by means of Tracts.

*Toleration in Colombia.*—We are happy to learn that the Republic of Colombia has followed the example of Buenos Ayres in granting perfect religious toleration to Protestants. The following is the 11th article in the treaty just ratified between the United States and this Republic:

"It is likewise agreed that the most perfect and entire security of conscience shall be enjoyed by the citizens of both the contracting parties in the countries subject to the jurisdiction of the one and the other without their being liable to be disturbed or molested on account of their religious belief, so long as they respect the laws and esta-

blished usages of the country. Moreover, the bodies of the citizens of the contracting parties who may die in the territories of the other, shall be buried in the usual burying grounds, or in other decent and suitable places, and shall be protected from violation or disturbance."

#### *General Synod of the Ref. Dutch Church.*

The General Synod of the Reformed Dutch Church closed a session of great harmony and of much interest to the Church in the city of Albany, on the 4th ultimo. Corresponding delegates were present from the General Assembly of the Presbyterian church, and from the Synod of the German Reformed Church.

A communication was received by the Synod from the trustees of Queen's College, urging the full organization of the Theological and Literary Department of Queen's College, at as early a period as practicable. It appears that Synod are in possession of a fund of about 25,000 dollars, the proceeds of which are devoted to the support of their first Professor in the Theological School; a fund of 25,000 dollars (two thirds of which is paid in,) has been subscribed in the southern section of the Church, for the endowment of the second Professorship: and an effort is now making to obtain a like subscription of 25,000 dollars in the northern part of the Church, which it is believed will prove successful.

The Trustees of Queen's College contemplate the appointment of the two Professors, whose services shall be devoted exclusively to the literary department, as soon as the Synod shall have appointed their third Theological Professor. Each of the Theological Professors will take a share of duty in the literary department.

To enable the Synod to proceed in the appointment of their third Professor with as little delay as possible, the Consistory of the Church of New-York, in addition to all their former liberal benefactions, have agreed to pay 1,700 dollars per annum, for three successive years, for the support of such Professor, whenever the subscription of 25,000 dollars for the permanent endowment of this Professorship shall have been subscribed within the bounds of the particular Synod of Albany, payable in five equal annual instalments.

The Synod have appointed committees to solicit subscriptions. They have also appointed a committee to digest and report a plan for the revival of Queen's College; and in the confident hope that their wishes will be realized, they have adjourned to meet in the city of New Brunswick, on the second Wednesday of September next, to receive the reports of those committees, in conjunc-



tion with these Trustees, to appoint Professors, and carry into operation their fond desires with respect to the College.

*The New Testament in Cherokee.*—David Brown is now engaged in translating the New Testament, from the original Greek, into his native tongue. He has already completed seven chapters in Matthew, and expects to finish the whole at no distant period. In a letter to the Editor of the Family Visiter, he says :

I write now according to the plan proposed by the Hon J. Pickering, of New England, which plan is not without some defects. In this way I intend to translate the Testament, and on its completion, to transcribe it into a Cherokee syllabic system for the press. That mode of writing lately invented by Mr. Guess, the self-tutored Cherokee philosopher, has been universally adopted in the Nation ; but like all systems of learning, it needs improvement. I would not rob this distinguished Cherokee of the honour justly due him for his philosophical researches, but if he or some other person does not engage to improve the system, I must tender my humble services to the subject.

#### A NATIVE AFRICAN CONVERT.

The Rev. Lot Cary, \* the Baptist Missionary to the American Colony in Africa, in a letter to his friends in Richmond, dated Liberia, April 4th, gives the following interesting account of one of the native Africans in the vicinity of the colony, who has recently been converted to Christianity :

The thirteenth of March being the Lord's day, was blessed to us as a day of good news from a far country.† Early in the morning the church met to hear the relation of a poor heathen who was led to believe that God for Christ's sake had pardoned his sins. His name is John ; he came all the way from Grand Cape Mount about 80 miles, down to Cape Messurado to be baptized, having heard that here was a people who believed in Christ and practised baptism. He stated that about three years ago, he had spent three or four months in Sierra Leone, being sent there by his father to learn English. During his continuance there, he

got about three months schooling ; and it was so ordered that he made an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters to his idolatrous heart. The following is his own relation, without being asked any questions :

"When me bin Sa'loné—me see all man go to Church house—me go too—me be very bad man too—suppose a man can cus [curse] me—me can cus im too—suppose a man can fight me—me can fight im too. Well me go to church house—the man speak, and one word catch my heart (at the same time laying his hand on his breast)—I go to my home—my heart be very heavy—and trouble me too—night time come—me fear mie cant go to my bed for sleep—my heart trouble me so—something tell me go pray to God—me fall down to pray—no—my heart be too bad—I cant pray—I think so—I go die now—suppose I die—I go to hell—me be very bad man—pass all turrer [other] man—God he angry with me—soon I die—suppose man cus me this time—me cant cus im no more—suppose man fight me—me cant fight im no more—all the time my heart trouble me—all day—all night me cant sleep—by day and night my heart grow too big, and heavy—think to night me die—my heart so big—me fall down this time—now me can pray—me say—Lord—have massoy. Then light come into my heart—make me glad—make me light—make me love the Son of God—make me love every body."

This is his own relation, without being asked any questions. He appeared to be strong in the faith of the Son of God. While at Sierra Leone, about three years ago, he got the knowledge of his letters—after about three months advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He however took along with him a spelling book, and he continued praying and trying to spell. Providentially while one of the men belonging to our settlement was on a trip up there in a boat, the boat got lost, and he himself was carried ashore by the waves, and fell into the hands of this native man John—who treated him with a great deal of hospitality—and all he charged or asked him for was a Testament, which the man fortunately had, and gave him. It would seem as if he were sent there on purpose to carry the word of God to John. Since that time which was about a year ago, he has learned to read the Bible without any teacher except the Spirit of God—and he has read and meditated on the different subjects of religion, until he found it was his duty to be baptized, when he came down to our place for that purpose, and gave the relation which I have given you above. I

\* It will be recollected that Mr. Cary was a slave till he was thirty years of age, and that he never enjoyed the advantages of a common school education. This will be considered a sufficient apology for the inaccuracies in the style of his letter.

† It was on this day that the Hunter arrived with 60 Colonists from America.

must now say, what was I, that I could withstand God? Accordingly on the first Lord's day, after preaching in the morning, I baptized the native man John, and after preaching in the afternoon, we had the honour to break bread, in the house of God, with our newly arrived brethren from America, and our newly baptized brother. I need not tell you it was a day of joy and gladness. The church made up a contribution, and neatly dressed our heathen brother John, gave him an extra suit of clothes, &c., and he went on his way rejoicing. We also gave him three Bibles and two Hymn Books.

*Missions of the General Assembly of the Presbyterian Church.*—From the report of the Board of missions to the general Assembly for 1825, it appears that 54 missionaries were appointed to labour in destitute parts of our country during the past year, exclusive of what has been done by auxiliary societies. The terms during which these missionaries laboured, added together make 168 months or 14 years—equivalent to the support of 14 missionaries during the whole year. The missionaries have organized nine or ten new churches, and have formed numerous Sunday Schools and Bible classes, and have been instrumental in

awakening and converting a number of careless sinners.

In addition to their regular missionaries, the Board of Missions have employed the licensed students in the Theological Seminary at Princeton, to preach every Sabbath in the destitute region lying along the Delaware river from Yardleyville to Morrisville.

#### AMERICAN MISSIONARY REGISTER.

By a reference to the advertisement on our cover, it will be perceived, that the subscription for the present volume of the Register was due on the delivery of the number for June. As many of our Subscribers are so situated, that an application cannot be made to them for arrearages, without putting them, or the Society, to an expense, which it is desirable to avoid, the clergymen in those congregations in which the work is taken, are respectfully requested to receive and remit moneys which may be put into their hands by Subscribers. The pastors of the churches complying with this request, can render essential service to the Society, as it will save the expense of sending agents to collect.

#### CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY.

*From the 7th of May, to the 27th of June, inclusive.*

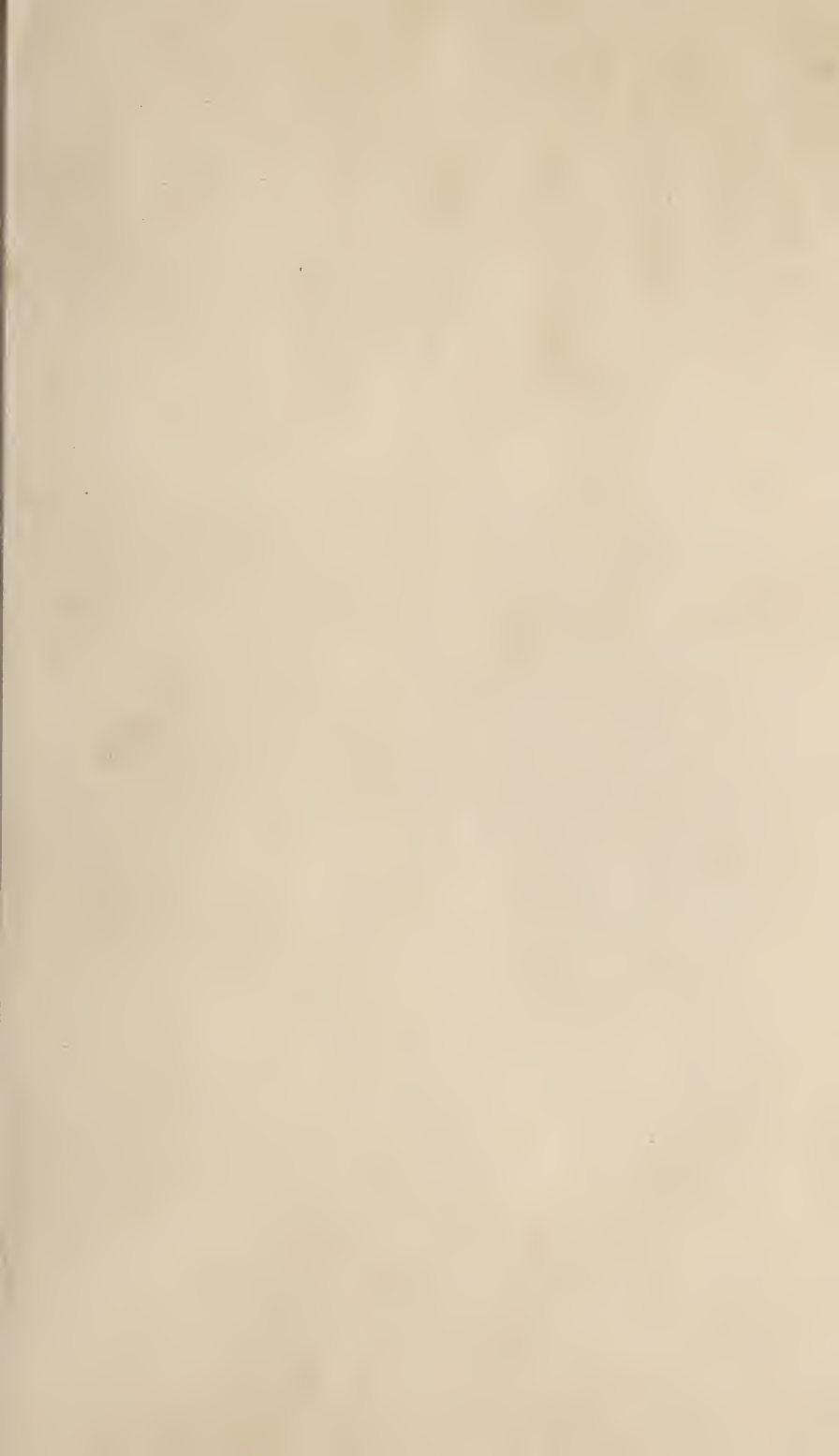
From Frederick S. Thomas, balance of life subscription,	\$22 00	Rockbridge co. Va. by Rev. John A. Van Lear,	5 00
Fem. Aux. Soc. York, Pa. 1st payment for educating Isabella Graham at Union, by Miss Sarah Ann Boyer,	12 00	Mon. Con. Woodbridge, N. J. by Rev. Wm. B. Barton,	10 00
Mr. John Moir, ann. sub.	3 00	Mon. Con. Ref. Dutch Ch. Catskill, by Rev. Mr. Wyckoff,	19 14
Ref. Dutch Ch. Redhook, by Rev. A. N. Kittle,	23 00	Aux. Soc. Catskill, by W. G. Van- vleit, Esq.	27 50
A friend to Missions,	1 00	Mrs. E. King, of Athens, by do.	5 00
Ladies of Fayetteville, N. C. by J. Williams,	9 00	Sundry persons in Catskill by do.	4 44
Fem. Aux. Soc. Salem, N. J. by Mrs. Ruth Vanneter,	15 00	Avails of a sheep by Mrs. Tallman Perry, by Rev. Mr. Crane,	2 50
Fem. Mis. Soc. of Warwick, Orange co. N. Y. by Miss Ann Maria Austin,	12 68	Collection at ann. sermon,	152 47
Mon. Con. Westfarms, by Rev. Mr. Pillsbury,	1 00	Bible Class, S. Salem, Westchester co. 1st payment for Stephen Saunders at Seneca, by Rev. Mr. Saunders,	12 00
Pres. Sab. Sch. N. Brunswick, by Mrs. Scott,	1 00	Mon. Con. of do. by do.	27 60
Mis. Box of Master E. Blatchford,	1 00	S. V. S. Wilder, 2d payment for three children at Union, Harmony, and Mackinaw,	36 00
Mis. Box. Hanover, N. J. by Rev. Mr. Condit,	8 21	Fem. Aux. Soc. Buffalo, Perry co. Pa. 1st payment for Robert C. Bull at Seneca, by Miss Ellen C. Bull,	12 00
Mon. Con. in do. by do.	4 00	Individuals in Orange co. by W. Phillips,	5 00
Ct. Soc. North Branch, by Mr. I. M. Schenck,	18 25	Mon. Con. Kingston, N. J. by Rev. D. Comfort,	9 00
Bible class, Pres. Ch. Pearl-St. N. Y. 3d payment for Wm. W. Phillips at Union,	12 00	Aux. Soc. of do. by do.	10 75
Benev. Soc. Bethel, Augusta co. Va. by Rev. F. M'Farland,	3 00	Fem. Juv. Soc. Lynchburgh, Va. by Rev. John H. Kennedy,	5 00
Rev. F. M'Farland,	1 00	Asahel Bixby, Chenango, by S. Gaz- lay,	1 00
Fem. Benev. Soc. of Falling Spring,			



Fem. Juv. Aux. Soc. Fishkill, N. Y. by Miss Caroline Van Wyck,	12 00	Aux. Soc. Wilkesbarre, Pa. by Rev. W. C. Gildersleeve,	16 50
Pres. Ch. Oxford, Chester co. Pa. by Rev. E. Dickey, D.D.	10 00	Rev. W. C. Gildersleeve,	5 00
Aux. Soc. of Bellefonte, Pa. by Rev. D. M'Kinney, through Dr. M'Auley,	11 00	Asso. of gentlemen in Morgan, Astabu- la co. Ohio, for educating an Indian child, by Rev. R. Stone,	6 50
Balance of funds from Debating Soc. in Madison, Greene co. N. Y. by W. G. Van Vleit,	2 75	Aux. Soc. Lower Tuscarora, Pa. by Rev. Mr. Snodgrass,	10 25
Pres. Cong. Fairview, by Rev. J. East- ton,	4 50	Mon. Con. Waterford, Mifflin co. Pa. by do.	2 54
A few ladies ofodus, Ontario co. by Mrs. Dorothy Stone,	3 00	Wm. Farris, York District, S. C. by do.	50
Indus. Soc. N. Brunswick, 3d payment for Susan Bennett, Mackinaw, by Mrs. Van Doren,	12 00	Mon. Con. Pres. ch. Murray-St. N. Y. by do.	10 68
Dr. John Congar, N. Y.	5 00	Young ladies of Fem. Sem. Newtown, L. I. 2d payment for Isabella Gra- ham, at Cataaugus, by Mrs. Bruce,	12 00
Mr. John Redfield of do.	5 00	Ref. Dutch ch. Johnstown, Columbia co. N. Y. by Rev. A. H. Kittle,	14 00
Mrs. C. B. Arden, and Miss E. Wood- ruff of Morristown, N. J.	20 00	Elisha Beach, esq. Mendham, N. J. by Rev. Mr. Cox,	10 00
Fem. Mis. Soc. of Rocky Spring, and Green Village, by Mrs. M. C. M'c- Knight,	26 56	Two Whelpley's Sermons, Mon. Con. Pres. ch. Cedar-St. N. Y. by Z. Lewis, esq.	9 00
Fem. Mis. Soc. of Chambersburgh, by Rev. Thomas Strong,	22 00	Thomas Duncan, esq. Spring Mills, Pa.	8 50
Mrs. Mary Ann Blake, 1st payment for Robert C. Blake, at Mis. Schools,	12 00	Rev. E. W. Caruthers,	50
Fem. Mis. Soc. Ref. Dutch Ch. of Sa- ratoga and Northumberland, to con- stitute Rev. P. Duryee member for life,	30 00	Rev. James C. Crane, general agent,	241 00
Aux. Soc. Boundbrook, N. J. by Rev. T. S. Harris,	30 00	Mrs. Lindsay. 1st payment for edu. George Lindsay, at mission school, by Mr. M'Elroy,	12 00
Pres. Fem. Sabb. School, Sackett's Harbour, by Miss Elizabeth Sands,	5 00	Aux. Soc. Marbletown, Ulster co. N. Y. by M. Oliver, Tr.	16 50
Ladies of Florida, Orange co. 2d pay't. for Charles Cummins, Mackinaw, by Amzi A. Jessup,	12 00	Aux. Soc. Montgomery, Orange co. by Rev. Mr. Fonda,	18 00
Ladies Mis. Ct. Soc. of Rotterdam, 1st payment for Solomon Rotterdam, at Mackinaw, by Dr. A. G. Tonder,	12 00	Secretary of War, quarterly allowance to 1st of April,	600 00
Aux. Soc. of Fishkill, by Ja's. Given,	25 00	Aux. Soc. Greenwich co. by Rev. Isaac Lewis,	37 75
Collection at White House, N. J.	50	Ref. Dutch ch. Flatlands, L. I. by Rev. Dr. M'Murray,	15 60
Fem. Aux. Soc. of do.	6 00	Young ladies Bible class, in Rev. Dr. M'Murray's ch. by do.	6 00
Aux. Soc. of Danville, Pa. \$27 50, Mrs. Christiana Montgomery of do. \$50 Mis. box of Miss Jane Montgomery of do. \$4 50, and Fem. Mis. Soc. of Bear- creek, Pa. \$8, through Rev. J. H. Grein per draft from R. Ralston, esq. Phil.	90 00	Children attending catechetical instruc- tion, in do. by do.	2 00
Aux. Mis. Soc. East-Keshacoquillas, Pa. by P. Hawes, esq.	22 75	Rev. Mr. Bonny's ch. Canaan co. by Rev. E. W. Baldwin,	6 67
Aux. Mis. Soc. of Lewiston, Mifflin co. Pa. by do.	8 50	At Annual Meeting of U. F. M. S.	241 34
Aux. Mis. Soc. Geat Conawago, Adams co. Pa. by do.	30 00	Aux. Soc. Warriors Run, Pa. by J. Kehr,	13 00
Mon. Con. in Rev. Messrs Conaughy, and M'Lean's ch. by do.	7 09	Aux. Soc. Milton, Pa. by J. C. Pollock,	15 00
Aux. Soc. W. Bloomfield, N. Y. by Rev. Julius Steele,	12 00	Rev. Robert Forest of Stamford, Dela- ware co. N. Y. to constitute himself life member, by his own subscription,	30 00
Oswego, N. Y. by Rev. S. Parker,	3 00	Anson G. Phelps, esq. N. Y.	100 00
Mon. Con. 2d Pres. ch. Phil. by Alex- ander Henry, esq.	14 50	Aux. Soc. of Hempstead, Rockland co. N. Y. by A Hazencamp,	10 75
Pres. ch. Laycock, Lancaster co. Pa. by Rev. Mr. Ban, through A. Henry, esq.	34 00	Aux. Soc. Theo. Sem. Princeton, Mrs. Sarah E. Austin, 2d payment for Ruth Judd, at Cataaugus,	12 00
Fem. Clothing Soc. N. Y. by Miss O. Murray,	81 00	Do. ann. sub.	3 00
Pres. Cong. in De Kalb, N. Y. by T. B. Benedict,	11 00	Aux. Soc. Jamaica, L. I. by V. W. Wickes, Tr.	20 00
A friend,	2 00	Fem. Aux. Soc. Northumberland, Pa. by Mrs. Sarah H. B. Smith,	26 50
Aux. Soc. Danville, Pa. by R. Ralston, esq.	44 30	Pres. ch. of do. by do.	9 00
James Lowhead, esq. by do.	5 00	Mon. Con. of do. by do.	8 00
		Mis. Box of Miss J. Boyd, by do.	10 00
		Juv. Soc. of do. by do.	4 00
		Mon. Con. Brick ch. N. Y. Do. Rev. E. W. Baldwin's ch.	19 50
		Aux. Soc. Shawunghunk, by Mr. Hoey,	9 00
		S. Thompson, esq. donation,	6 00

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